श्री

मुद्राराक्षसम् ।

प्रथमोऽङ्कः ।

धन्या केयं स्थिता ते शिरसि शशिकला किं नु नामैतदस्या
नामैवास्यास्तदेतत्परिचितमपि ते विस्मृतं कस्य हेतोः ।
नारीं पृच्छामि नेन्दुं कथयतु विजया न प्रमाणं यदीन्दु-
र्देव्या निह्नोतुमिच्छोरिति सुरसरितं शाठ्यमव्याद्विभोर्वः ॥ १ ॥

Sri

Mudrārākṣasa

ACT I

[Pārvatī asks] 'Who this blessed [female] staying [or, situated] on your head?' [Śiva replies] 'Śaśikalā' [the moon-digit, or the crescent moon]. [Pārvatī asks] '[Is] this possibly her [proper] name?' [Śiva replies]— 'This aforesaid (*tad*) [is] undoubtedly (*eva*) her appellation; for what reason has it been forgotten [by you] although familiar to you?' [Pārvatī retorts]—' I am asking [you] about the woman, not about the moon [on your head]'. [Śiva purposely misunderstanding the expression *nārīṁ pṛcchāmi* etc, to mean 'I want to ask a woman and not the moon', replies] ' Let Vijayā [Pārvatī's female companion] give the information, if the moon [is considered by you to be] not an authority [that is, reliable enough]'—May the trickery of the Lord [Śiva] wishing to conceal from the Goddess [Pārvatī] the heavenly river [Gangā] in this manner (*iti*) protect you! (1)

अपि च

पादस्याविर्भवन्तीमवनतिमवने रक्षतः स्वैरपातैः
संकोचेनैव दोष्णां मुहुरभिनयतः सर्वलोकातिगानाम्।
दृष्टिं लक्ष्येषु नो[1]ग्रज्वलनकणमुचं बध्नतो दाहभीते-
रित्याधारानुरोधात्त्रिपुरविजयिनः पातु वो दुःखनृ[2]त्तम् ॥ २ ॥

(नान्यन्ते) सूत्रधारः—अलमतिप्रसङ्गेन । आज्ञापितोऽस्मि परिषदा यथाद्य त्वया (सामन्तवटेश्वरदत्तपौत्रस्य महाराजपद[3]भाक्पृथुसूनोः कवेर्विशा[4]ख-
३ दत्तस्य कृतिरभिनवं मुद्राराक्षसं नाम नाटकं नाटयितव्यमिति) यत्सत्यं काव्यविशेषवेदिन्यां परिषदि प्रयुञ्जानस्य ममा[5]पि सुमहान्परितोषः प्रादुर्भवति । कुतः ।

Moreover—

May the dance of the Conqueror of Tripura [that is, Śiva], [rendered] uncomfortable owing to [his] regard for the local conditions [or, environments] as under, protect you!—[of Śiva] sparing the depression of the earth likely to manifest itself, owing to the gentle treadings of the foot; gesticulating now and then merely by the contraction of [his] arms stretching beyond all the worlds; [and] not fixing up [his] sight letting forth sparks of blazing (*ugra*) fire on the targets for fear of consuming [them]. (2)

(*At the end of the Benediction*)

Sūtradhāra—Enough of [this] excessive prolongation [of the preliminaries]. I have been commanded by the Assembly as follows:—To-day by you should be represented on the stage the drama named *Mudrārākṣasa*, *a* fresh composition by the poet Viśākhadatta, the grand-son of the feudatory king Vaṭeśvaradatta, [and] the son of Pṛthu enjoying the title 'Mahārāja.' To speak the truth, in me too, representing [it] before the assembly conversant with [that is, capable of appreciating] the excellences of poetry, arises [a sense of] very great all round (*pari*) satisfaction. Why? [or, for the reason that]—

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१ नोर्ग्र ज्वलन... । २ नृत्यम् । ३ भास्वद्दत्तसूनोः । ४ विशाखदेवस्य ।
५ ममापि चेतसि ।

चीयते बालिशस्यापि सत्क्षेत्रपतिता कृषिः ।
न शालेः स्तम्बकरिता वप्तुर्गुणमपेक्षते ॥ ३ ॥

तद्यावदिदानीं गृहं गत्वा गृहजनेन सह संगीतकमनुतिष्ठामि । (परिक्रम्यावलोक्य च) इमे नो गृहाः । तद्यावत्प्रविशामि । (नाट्येन प्रविश्यावलोक्य च) अये तत्किमिदमस्मद्गृहेषु महोत्सव इवे । स्वस्वकर्मण्यधिकतरमभियुक्तः ३ परिजनः । तथा हि

वहति जलमियं पिनष्टि गन्धानियमियमुद्ग्रथते स्रजो विचित्राः ।
मुसलमिदमियं च पातकाले मुहुरनुयाति कलेन हुंकृतेन ॥ ४ ॥

भवतु कुटुम्बिनीं तावदाहूय पृच्छामि । (नेपथ्याभिमुखमवलोक्य)

गुणवत्युपायनिलये स्थितिहेतोः साधिके त्रिवर्गस्य ।
मद्भवननीतिविद्ये कार्याचार्ये द्रुतमुपेहि ॥ ५ ॥

The agricultural operation by even a fool, prospers, [if] carried on in good [or, fertile] soil; the abundant growth [lit. the forming up of sheaves] of the paddy does not stand in need of noble qualities in the sower [of seeds]. (3)

So now, going home, I shall start the music-programme, with the household members. (*Moving about and observing*) Here [are] our residential quarters. So, I shall enter. (*Gesticulating entering and looking on*) Goodnow (*aye*)! What then [is] this [going on] in our quarters, like some big festival! The domestic staff is far too much absorbed in their respective jobs. Thus [or, to explain]—

This [woman] is fetching water; this one is pounding down fragrant substances; this one is stringing up lovely [or multi-coloured] garlands; and this one is repeatedly accompanying the pestle in [its] moment of descent, with a sweet and indistinct *hum* sound ! (4)

Well, just calling the housewife, I shall ask [her]. (*Looking towards the green room*)

[O] Noble lady, [you who are] possessed of merits, the abode of remedies, the accomplisher of the group of three [objects of human life] contributing to the stability [of the world], [and] the Science of Polity in my house, come on quickly for [some] purpose. (5)

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१ गत्वा गृहिणीमाहूय । २ इव दृश्यते । ३ कार्याचार्ये ।

(प्रविश्य) नटी—अज्ज इआह्मि । अण्णाणिओएण मं अज्जो अणुगेह्णदु । [आर्य इयमास्मि । आज्ञानियोगेन मामार्योऽनुगृह्णातु ।]

सूत्रधारः—आर्ये तिष्ठतु तावदाज्ञानियोगः । कथय किमद्य भवत्या भगवतां ब्राह्मणानामुपनिमन्त्रणेन कुटुम्बकमनुगृहीतम् अभिमता वा भवनमतिथयः संप्राप्ता यत एष पाकविशेषारम्भः ।

नटी—अज्ज आमन्तिदा मए भअवन्तो बह्मणा। [आर्य आमन्त्रिता मया भगवन्तो ब्राह्मणाः ।]

सूत्रधारः—कथय कस्मिन्निमित्ते ।

नटी—उवरज्जदि किल भअवं चन्दो त्ति। [उपरज्यते किल भगवान् चन्द्र इति ।]

सूत्रधारः—आर्ये क एवमाह ।

नटी—एवं खु णअरवासी जणो मन्तेदि। [एवं खलु नगरवासी जनो मन्त्रयते ।]

सूत्रधारः—आर्ये कृतश्रमोऽस्मि चतुःषष्ट्यङ्गे ज्योतिःशास्त्रे । तत्प्रवर्त्यतां भगवतो ब्राह्मणानुद्दिश्य पाकः । चन्द्रोपरागं प्रति तु केनापि

(*Entering*) Naṭī —Here I am, Sir ! May the Noble one favour me with [his] special command.

Sūtradhāra —Lady, let alone [my] special command for the time being (*tāvat*). Tell [me first] —Has the household been to-day laid under obligation by you by an invitation to the revered Brāhmanas, or have [some] beloved [or, welcome] guests arrived at the house, that there [is] this preparation of special dishes ?

Naṭī —Sir, the revered Brāhmanas have been invited by me.

Sūtradhāra —Tell [me], on what account ?

Naṭī —That the moon, they say, is [going to be] eclipsed.

Sūtradhāra —Noble lady, who says so ?

Naṭī —So indeed talk the city-people.

Sūtradhāra —Noble lady, I have toiled hard over the Science of Astronomy with [its] sixty-four branches; so, let the preparation of cooked food be proceeded with, intended for the revered Brāhmanas. As regards the eclipse

विप्रलब्धासि। पश्य

क्रूरग्रहः स केतुश्चन्द्रं संपूर्णमण्डलमिदानीम्।
अभिभवितुमिच्छति बलात्

(नेपथ्ये) आः क एष मयि स्थिते चन्द्रमभिभवितुमिच्छति।

सूत्रधारः— रक्षत्येनं तु बुधयोगः ॥ ६ ॥

नटी—अज्ज को उण एसो धरणीगोअरो भविअ चन्दं गॅहाभिजोआदो रक्खिदुं इच्छदि। [आर्य कः पुनरेष धरणीगोचरो भूत्वा चन्द्रं ग्रहाभियोगाद्रक्षितुमिच्छति।] ३

सूत्रधारः—आर्ये यत्सत्यं मयापि नोपलक्षितः। भवतु भूयोऽभियुक्तः स्वरव्यक्तिमुपलप्स्ये। (क्रूरग्रह इत्यादि-१-६.-पुनस्तदेव पठति)

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of the moon, however, you have been imposed upon by some one. See—

That malignant planet Ketu, desires now to overwhelm by force the moon having a full orb—

[Also, [Rākṣasa] of unrelenting resolve, with Malayaketu desires now with [his] army to overpower Candragupta with his regal status (*maṇḍala*) fully established,—]

(*Behind the curtain*) Ah ! Who [is] this one [who] desires to overpower Candra [-gupta] when I am there ?

Sūtradhāra — but the juxtaposition of Mercury saves him [also, but the policy of the wise Cāṇakya would save him] (6)

Naṭī —Sir, who again [is] this one [who although] being associated with the earth, desires to save the moon from the attack by the planet [Ketu] ?

Sūtradhāra —Noble lady, to speak the truth, I too have not located him either [lit by me too has he not been marked out] Right ! Once again, [being] closely attentive, I shall ascertain the peculiar intonation [and thus find out to whom it belongs] (*Repeats the same* ' *That malignant planet* ' *etc I. 6*)

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१ चन्द्रमसपूर्णं।

६ (नेपथ्ये) आः क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

सूत्रधारः—(आकर्ण्य) आं ज्ञातम् ।

कौटिल्यः (नटी भयं नाटयति)

कुटिलमतिः स एष येन
क्रोधाग्नौ प्रसभमदाहि नन्दवंशः ।
चन्द्रस्य ग्रहणमिति श्रुतेः सनाम्नो
मौर्येन्दोर्द्विषदभियोग इत्यवैति ॥ ७ ॥

तदित आवां गच्छावः । (इति निष्क्रान्तौ)

इति प्रस्तावना ।

(ततः प्रविशति मुक्तां शिखां परामृशन्कुपितश्चाणक्यः)[1]

चाणक्यः—कथय क एष मयि स्थिते चन्द्रगुप्तमभिभवितुमिच्छति ।

आस्वादितद्विरदशोणितशोणशोभां
संध्यारुणामिव कलां शशलाञ्छनस्य ।

(*Behind the curtain*)

Ah! Who [is] this one [who] desires to overpower Candragupta, when I am there?

Sūtradhāra—(*Listening*) Ah! [Now] I know [lit it has been known].

Kautilya (Natī *gesticulates fear*)

of crooked intellect, he [is] this one by whom was violently burnt down in the fire of [his] wrath, the Nanda dynasty. On hearing [the expression] '*candrasya grahaṇam*' he understands [by it] an attack by the enemy on the Maurya-moon of the same name. (7)

So, let us go away from here. [*Exeunt*

Here ends the Prelude

(*Then enter* Cāṇakya *in rage, touching with his hand the loosened hair on the head*)

Cāṇakya—Say who [is] this one [who] desires to overpower Candragupta, when I am there.

Who wishes to take away forcibly (*paribhūya*) from the mouth of the lion with [his] mouth stretched open owing to yawning, the glistening jaw having a red lustre due to the blood of the elephant drunk up [lit.

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१ इत्यपैति । २ तत्र पर्क कपितस्य पर[illegible]

जृम्भाविदारितमुखस्य मुखात्स्फुरन्तीं
को हर्तुमिच्छति हरेः परिभूय दंष्ट्राम् ॥ ८ ॥

अपि च

नन्दकुलकालभुजगीं कोपानलबहुललोलधूमलताम् ।
अद्यापि वध्यमानां वध्यः को नेच्छति शिखां मे ॥ ९ ॥

अपि च

उल्लङ्घयन्मम समुज्ज्वलतः प्रतापं
कोपस्य नन्दकुलकाननधूमकेतोः ।
सद्यः परात्मपरिमाणविवेकमूढः
कः शालभेन विधिना लभतां विनाशम् ॥ १० ॥

शार्ङ्गरव शार्ङ्गरव ।

(प्रविश्य) शिष्यः—उपाध्याय आज्ञापय ।

चाणक्यः—वत्स उपवेष्टुमिच्छामि ।

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tasted], [and appearing]; like the digit of the moon [having the characteristic mark of the hare] reddish owing to the twilight? (8)

Moreover,

Who doomed to death does not desire my tuft of hair to be tied up even now, [the tuft of hair which is] the dark [destructive] female serpent to the Nanda race, [and] the thick dangling wreath of smoke of the fire of [my] wrath? (9)

Moreover,

Who, leaping over the intense heat of my blazing anger—the fire to the forest of the Nanda race—, being at a loss to assess the value [or, the measure of strength] of himself and of others, wishes to secure [certain] destruction in the manner of a moth? (10)

Śārṅgarava! Śārṅgarava!

(*Entering*) Pupil—Preceptor! Command [me].

Cāṇakya—Dear boy, I wish to sit down.

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१ नील ।

शिष्यः—उपाध्याय नन्वियं संनिहितवेत्रासनैव द्वारप्रकोष्ठशाला । तदिहोपवेष्टुमर्हत्युपाध्यायः ।

चाणक्यः—(वत्स कार्याभिनियोग एवास्मान्व्याकुलयति न पुनरुपाध्यायसहभूः शिष्यजने दुःशीलता)। (उपविश्यात्मगतम्) कथं प्रकाशतां गतोऽयमर्थः पौरेषु यथा किल नन्दकुलविनाशजनितरोषो राक्षसः पितृवधामर्षितेन सकलनन्दराज्यपरिपणनप्रोत्साहितेन पर्वतकपुत्रेण मलयकेतुना सह संधाय तदुपगृहीतेन च महता म्लेच्छराजबलेन परिवृतो वृषलमभियोक्तुमुद्यत इति । (विचिन्त्य) अथवा येन मया सर्वलोकप्रकाशं नन्दवंशवधं प्रतिज्ञाय निस्तीर्णा दुस्तरा प्रतिज्ञासरित् सोऽहमिदानीं प्रकाशीभवन्तमप्येनमर्थं समर्थः प्रशमयितुम् । कुतः । यस्य मम

श्यामीकृत्याननेन्दूनरियुवतिदिशां संततैः शोकधूमैः
कामं मन्त्रिद्रुमेभ्यो नयपवनहृतं मोहभस्म प्रकीर्य ।

Pupil—Preceptor, I say [*nanu*], here [is] the hall adjoining the door with a cane-seat already prepared. So, the preceptor should please [lit. deserves to] take [his] seat here.

Cāṇakya—Dear boy, [it is] merely deep absorption in [our] work [that] puts us out of sorts, [and] not again the stand-offish [or, ill-mannered] attitude towards the pupils, natural in a preceptor. (*Sitting down, to himself*) What! Has this matter got publicity among the citizens viz. 'Rākṣasa, it is rumoured, enraged at the destruction of the Nanda race, having made a pact with Malayaketu, Parvataka's son, [already] in wrath at the murder of [his father], egged on by the offer of the whole of the Nanda kingdom, [and] attended (*parivṛta*) by a huge force of the Mleccha kings, sponsored by him, is getting ready to attack Vṛṣala [Candragupta, King].' (*Thinking*) Or, I [am] competent to lay low [or counteract] this matter even though becoming public by this time, that I by whom was crossed over the unfordable river of [my] vow, after having vowed the destruction of the Nanda dynasty, in the presence of all people. Why? For, my [lit. of me whose]

wrath-fire, having darkened by continuous grief-smoke [columns] the moon-faces of the quarters [in the form] of young wives of the enemies, having scattered about at will [or, in abundance] stupefaction-ashes set in motion by statesmanship-wind over the minister-trees, [and] having consumed the bamboo shoots [in

दग्ध्वा संभ्रान्तपौरद्विजगणरहितान्नन्दवंशप्ररोहान्
दाह्याभावान्न खेदाज्ज्वलन इव वने शाम्यति क्रोधवह्निः ॥११॥

अपि च

शोचन्तोऽवनतैर्नराधिपभयाद्धिक्शब्दगर्भैर्मुखै-
र्मामग्रासनतोऽवकृष्टमवशं ये दृष्टवन्तः पुरा।
ते पश्यन्ति तथैव संप्रति जना नन्दं मया सान्वयं
सिंहेनेव गजेन्द्रमद्रिशिखरात्सिंहासनात्पातितम् ॥ १२ ॥

सोऽहमिदानीमवसितप्रतिज्ञाभारोऽपि वृषलापेक्षया शस्त्रं धारयामि। येन मया

समुत्खाता नन्दा नव हृदयशल्या इव भुवः
कृता मौर्ये लक्ष्मीः सरसि नलिनीव स्थिरपदा।

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the form] of the Nanda dynasty, barring the host of birds [in the form] of the terrified citizens, is lying low [or, has ceased to be active], owing to the absence of something to be burnt—not owing to exhaustion—like the blazing fire in a forest. (11)

Moreover,

Those people, sorrowing [out of sympathy for me] with down-cast faces having the word 'Damn' stifled within on account of the fear of the king, formerly saw me, helpless, dragged down from the principal seat [or, seat of honour], now see Nanda along with [his] family hurled down by me exactly in the same way, from the throne, like a lordly elephant by a lion, from the peak of a mountain. (12)

That I [that is, I who have achieved so much], though the burden of [my] vow has been finished [that is, the vow has been fulfilled], still [continue to] hold the weapon [that is, remain in office], out of consideration for Vrsala [Candragupta]. I, by whom

have been dug out the nine Nandas like [so many] darts in the heart of the Earth, has been made to have a firm footing Sovereignty in Maurya [Candragupta], like a lotus-creeper in a lake, and has been equally [or,

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१ गेता। २ दिग्निनीव।

द्वयोः सारं तुल्यं द्वितयमभियुक्तेन मनसा
फलं कोपप्रीत्योर्द्विषति च विभक्तं सुहृदि च ॥ १३ ॥

अथवा अगृहीते राक्षसे किमुत्खातं नन्दवंशस्य किं वा स्थैर्यमुत्पादितं चन्द्रगुप्तलक्ष्याः । (विचिन्त्य) अहो राक्षसस्य नन्दवंशे निरतिशयो भक्तिगुणः । स खलु कस्मिंश्चिदपि जीवति नन्दान्वयावयवे वृषलस्य साचिव्यं ग्राहयितुं न शक्यते । तदभियोगं प्रति निरुद्योगः शक्योऽवस्थापयितुमस्माभिः । अनयैव बुद्ध्या तपोवनगतोऽपि घातितस्तपस्वी नन्दवंशीयः सर्वार्थसिद्धिः । यावदसौ मलयकेतुमङ्गीकृत्यास्मदुच्छेदाय विपुलतरं प्रयत्नमुपदर्शयत्येव । (प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा) साधु अमात्यराक्षस साधु । साधु मन्त्रिबृहस्पते साधु । कुतः ।

ऐश्वर्यादनपेतमीश्वरमयं लोकोऽर्थतः सेवते

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according to their deserts] divided, with a devoted mind [that is, in a well-thought out manner], the two-fold just fruit of anger and love, between the two, friend and foe. (13)

Or rather, with Rākṣasa [still being] not captured, what has been extirpated of the Nanda dynasty, or what stability, for the matter of that, effected regarding the sovereignty of Candragupta? (*Meditating*) Oh, the superb [or, unsurpassed] merit of devotion to the Nanda dynasty, on the part of Rākṣasa! He indeed, as long as some member of the Nanda race is alive, can not [possibly] be made to take over the ministership of Vṛsala; [but he] could be rendered inactive by us as regards [any direct] attack upon him [Candragupta] With this very idea, was caused to be assassinated [by me] the innocent Sarvārthasiddhi [a scion] of the Nanda dynasty, though he had taken to the penance-grove. On the other hand (*yāvat*), he [Rākṣasa]-having sided with [lit. accepted] Malayaketu does go on putting forth still greater effort for our extermination. (*Gazing at a mark in the air, as though at something actually perceptible*) Bravo, minister Rākṣasa, bravo! Bravo, Bṛhaspati like minister, bravo! Why?

These people [lit. this world] serve a lord not divested of over-lordship [or, wealth] [merely] for the sake of

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१ नन्दान्ववाये । २ निरुद्योगैरस्माभिरवस्थातुमयुक्तमित्यनयैव । ३ साधु श्रोत्रिय साधु ।

तं गच्छन्त्यनु ये विपत्तिषु पुनस्ते तत्प्रतिष्ठाशया,।
भर्तुर्ये प्रलयेऽपि पूर्वसुकृतासङ्गेन निःसङ्गया
भक्त्या कार्यधुरां वहन्ति कृतिनस्ते दुर्लभास्त्वादृशाः॥ १४॥

अत एवास्माकं त्वत्संग्रहे यत्नः। कथमसौ वृषलस्य साचिव्यग्रहणेन सानुग्रहः स्यादिति। कुतः।

अप्राज्ञेन च कातरेण च गुणः स्याद्भक्तियुक्तेन कः
प्रज्ञाविक्रमशालिनोऽपि हि भवेत्किं भक्तिहीनात्फलम्।
प्रज्ञाविक्रमभक्तयः समुदिता येषां गुणा भूतये
ते भृत्या नृपतेः कलत्रमितरे संपत्सु चापत्सु च॥ १५॥

तन्मयाप्यस्मिन्वस्तुनि नशयानेन स्थीयते यथाशक्ति क्रियते तद्ग्रहणं

gain; those again who follow him in [periods of] adversity, [do so] on account of the hope of his [regaining] stability. *Those who bear the yoke of duty even after the annihilation of [their] master, with disinterested devotion, out of regard for past favours [or, acts of kindness]*—blessed ones like yourself—[are] difficult to be found! (14)

Just on account of this [is] our effort for securing you, — how could he be obliging [us] by the acceptance of the ministership of Vrsala. Why?

What merit in [that is, what is the use of] one [who is] unwise and nervous, [though] endowed with devotion? What good [lit fruit] again would ensue from one devoid of devotion, though resplendent with wisdom and valour? Those [real] servants [are alone responsible] *for the prosperity of the king, who have* the qualities,—wisdom, valour and devotion [all] assembled together [in them]; others [are just like] wives [to be protected] in circumstances prosperous as well as adverse! (15)

So, I too have not been sleeping over this matter; an attempt is being made to the best of [my] power, for capturing him. How possibly? Here, to start with, the damaging

१ महत्यन्ते।

प्रति यत्नः । कथमिव । अत्र तावद्वृषलपर्वतकयोरन्यतरविनाशेनापि चाणक्यस्यापकृतं भवतीति विषकन्यया राक्षसेनास्माकमत्यन्तोपकारि मित्रं घातितस्तपस्वी पर्वतक इति संचारितो जगति जनापवादः । लोकप्रत्ययार्थमस्यैवार्थस्याभिव्यक्तये पिता ते चाणक्येन घातित इति रहसि त्रासयित्वा भागुरायणेनापवाहितः पर्वतकपुत्रो मलयकेतुः । शक्यः खल्वेष राक्षसमतिपरिगृहीतोऽपि व्युत्तिष्ठमानः प्रज्ञया निग्रहीतुम् । न पुनरस्य निग्रहात्पर्वतकवधोत्पन्नं राक्षसस्यायशः प्रकाशीभवत्प्रमार्ष्टुमिच्छामि । प्रयुक्ताश्च स्वपक्षपरपक्षयोरनुरक्तापरक्तजनजिज्ञासया बहुविधदेशवेषभाषाचारसंचारवेदिनो नानाव्यञ्जनाः प्रणिधयः । अन्विष्यते च कुसुमपुरवासिनां नन्दामात्यसुहृदां निपुणं प्रचारगतम् । तत्तत्का-

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canard was caused to be circulated in the world, that, poor [or, innocent] Parvataka, our extremely obliging friend, was caused to be assassinated by Rākṣasa, by means of a poison-maiden, with the idea (*iti*) that there would be harm done to Cāṇakya, as a result of the destruction of any one of the two, Vṛṣala and Parvataka. For the elucidation of this very matter in order to convince the people, Parvataka's son Malayaketu was spirited away by Bhāgurāyaṇa, after having secretly frightened him [Malayaketu] with [the news] 'Your father was caused to be assassinated by Cāṇakya.' He [Malayaketu] indeed, though backed up [lit. favoured] by the brains of Rākṣasa [and] standing up [for active opposition to us] could be checkmated by [my superior] strategy [lit. talents]; but I do not wish to wipe off Rākṣasa's discredit spreading far and wide, arising out of the murder of Parvataka, by putting him [Malayaketu] under restraint. Further, spies [or, emissaries] in different garbs, conversant with the dresses, languages, customs and manners of various regions, have been employed, with the desire to know persons loyal and disloyal to our side and the enemy's side. And the movements and conduct of the friends and ministers of the Nandas, residing in Kusumapura are being closely scrutinised. Prominent people, Bhadrabhaṭa and others, comrades in war of [lit. who rose up against the Nandas along with] Candra-

रणमुत्पाद्य कृतैककृत्यतामापादिताश्चन्द्रगुप्तसहोत्थायिनो भद्रभटप्रभृतयः
प्रधानपुरुषाः। शत्रुप्रयुक्तानां च तीक्ष्णरसदायिनां प्रतिविधानं प्रत्यप्रमादिनः १२
परीक्षितभक्तयः क्षितिपतिप्रत्यासन्ना नियोजितास्तत्र तत्राप्तपुरुषाः । अस्ति
चास्माकं सहाध्यायि मित्रमिन्दुशर्मा नाम ब्राह्मणः । स चौशनस्यां
दण्डनीत्यां चतुःषष्ट्यङ्के ज्योतिःशास्त्रे च परं प्रावीण्यमुपगतः। स मया १५
क्षपणकलिङ्गधारी नन्दवंशवधप्रतिज्ञानन्तरमेव कुसुमपुरमुपनीय सर्वनन्दामात्यैः
सह सख्यं ग्राहितो विशेषतश्च तस्मिन् राक्षसः समुत्पन्नविश्रम्भः। तेनेदानीं
महत्प्रयोजनमनुष्ठेयं भविष्यति। तदेवमस्मत्तो न किंचित्परिहीयते। वृषल एव १
केवलं प्रधानप्रकृतिरस्मास्वारोपितराज्यतन्त्रभारः सततमुदास्ते । अथवा
यत्स्वयमभियोगदुःखैरसाधारणैरपाकृतं तदेव राज्यं सुखयति। कुतः ।

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gupta, have been made sham malcontents, by creating various occasions [to ensure this result] And as regards the counteracting of poisoners employed by the enemy, reliable (*āpta*) persons, vigilant, [and] of tested devotion, have been employed in various places [so as to be] near [the person of] the king. And there is a Brāhmana named Indusarman, our co-student [and] friend. He has secured great proficiency in the Science of Politics [as expounded] by Sukrācārya and in the Science of Astronomy with its sixty-four branches. Immediately after my vow regarding the destruction of the Nanda dynasty, he [Indusarman] wearing the disguise of a Jaina friar, after being brought to Kusumapura, was caused by me to form friendship with all the ministers of Nanda and Rāksasa places great confidence in him specially. Now a very great service is in store to be done by him So, in this way, on our side (*asmattah*) there would be nothing remiss. Only Vrsala, the king [the principal constituent of the State] alone uniformly remains indifferent, having devolved upon us the responsibility [or, burden] of the administration of the kingdom Or rather, that kingdom alone contributes to happiness, which is dissociated from the peculiar troubles [or worries] consequent upon close application [required in administrating it] by oneself. How ?

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१ कृतकृत्यता।

स्वयमाहृत्य भुञ्जाना वलिनोऽपि स्वभावतः।
गजेन्द्राश्च नरेन्द्राश्च प्रायः सीदन्ति दुःखिताः ॥ १६ ॥

(ततः प्रविशति यमपटेन चरः)

चरः—

पणमह जमस्स चलणे किं कज्जं देवएहिं अण्णेहिं।
एसो खु अण्णभत्ताणं हरइ जीअं तडफडन्तं ॥ १७ ॥

[प्रणमत यमस्य चरणौ किं कार्यं देवतैरन्यैः।
एष खल्वन्यभक्तानां हरति जीवं परिस्फुरन्तम् ॥]

अवि अ [अपि च]

पुरिसस्स जीविदव्वं विसमादो होइ भत्तिगहिआदो।
मारेइ सव्वलोअं जो तेण जमेण जीआमो ॥ १८ ॥

[पुरुषस्य जीवितव्यं विषमाद्भवति भक्तिगृहीतात्।
मारयति सर्वलोकं यस्तेन यमेन जीवामः ॥]

जाव एदं गेहं पविसिअ जमपडं दंसअन्तो गीआइं गाआमि। [यावदेतद् गृहं प्रविश्य यमपटं दर्शयन् गीतानि गायामि।] (इति परिक्रामति)

शिष्यः—(विलोक्य) भद्र न प्रवेष्टव्यम्।

Lords of elephants as well as lords of men, although naturally powerful [enough] generally go on decaying, full of affliction, maintaining [themselves, as they do, upon something, or, eating something after] having brought [it] themselves. (16)

(*Then enter a spy with a Yamapata*)

Spy—Salute Yama's feet; what use of other deities? This one [Yama] indeed takes away the fluttering life of the devotees of other [deities]! (17)

Moreover,

Through the terrible [Yama] won over by devotion, a man is able to live [lit. there ensues the fitness to live in a man]; we live by [that is, thanks to] that Yama who destroys all peoples. (18)

Entering this house [and] exhibiting the Yamapaṭa, I shall be singing [some] ditties. (*Moves about*)

Pupil—Enter not, good friend!

चरः—हंहो बह्मण कस्स एदं गेहं। [अहो ब्राह्मण कस्यैतद् गृहम्।]

शिष्यः—अस्माकमुपाध्यायस्य सुगृहीतनाम्न आर्यचाणक्यस्य।

चरः—(विहस्य) हंहो बह्मण अत्तकेरअस्स जेव्व मह धम्मभादुणो घरं होदि। ता देहि मे पवेसं जाव दे उवज्झाअस्स जमपडं पसारिअ धम्मं उवदिसामि। [अहो ब्राह्मण आत्मीयस्यैव मम धर्मभ्रातुर्गृहं भवति। तस्माद्देहि मे प्रवेशं यावत्तवोपाध्यायस्य यमपटं प्रसार्य धर्ममुपदिशामि।]

शिष्यः—(सकोपम्) धिङ्मूर्ख किं भवानस्मदुपाध्यायादपि धर्मवित्तरः।

चरः—हंहो बह्मण मा कुप्प। ण हि सव्वो सव्वं जाणादि। ता किंवि दे उवज्झाओ जाणादि किंवि अह्मारिसा जाणन्दि। [अहो ब्राह्मण मा कुप्य। न हि सर्वः सर्वं जानाति। तत्किमपि त उपाध्यायो जानाति किमप्यस्मादृशा जानान्ति।]

शिष्यः—मूर्ख सर्वज्ञतामुपाध्यायस्य चोरयितुमिच्छसि।

चरः—हंहो बह्मण जइ तुह उवज्झाओ सव्वं जाणादि ता जाणादु दाव कस्स चन्दो अणभिप्पेदो त्ति। [अहो ब्राह्मण यदि तवोपाध्यायः सर्वं जानाति तदा जानातु तावत्कस्य चन्द्रोऽनभिमत इति]

Spy—Oh Brāhmana, whose abode [is] this? dwelling

Pupil—Of the Revered Cānakya having an auspiciously invoked name, our preceptor.

Spy—(*Laughing*) Oh Brāhmana, [*then this*] *is the abode of my spiritual brother, verily, of one belonging to us. So, grant me admittance whereupon, having stretched forth the Yamapata, I shall give a discourse upon Dharma to your preceptor.*

Pupil—(*Wrathfully*) Damn [you], fool! Are you better conversant with Dharma than even our preceptor?

Spy—Oh Brāhmana, do not get angry. Surely not every one can know everything. *So, your* preceptor knows something; [persons] like us [also] know something else.

Pupil—Idiot, do you wish to call into question [lit. steal] the omniscience of the preceptor?

Spy—Oh Brāhmana, if your preceptor knows everything, let him know then to whom the moon [is] disagreeable.

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१ मा एव्वं भणाहि।

शिप्य.—मूर्ख किमनेन ज्ञातेनाज्ञातेन वा ।

चरः–तुह उवज्झाओ एव्व जाणिस्सदि जं इमिणा जाणिदेण होदि । तुमं दाव एत्तिअं जाणासि कमलाणं चन्दो अणभिप्पेदो त्ति । णं पेक्ख । [तवोपाध्याय एव ज्ञास्यति यदनेन ज्ञातेन भवति । त्वं तावदेतावज्जानासि कमलानां चन्द्रोऽनभिप्रेत इति । ननु प्रेक्षस्व ।]

कमलाणं मणहराणं रूवाहिंतो विसंविदइ सीलं ।
संपुण्णमण्डलम्मि वि जाइं चन्दे विरुद्धाइं ॥ १९ ॥
[कमलानां मनोहराणां रूपाद्विसंवदति शीलम् ।
संपूर्णमण्डलेऽपि यानि चन्द्रे विरुद्धानि ॥]

चाणक्यः–(आकर्ण्यात्मगतम्) अये चन्द्रगुप्तादपरक्तान् पुरुषाञ् जानामीत्युपक्षिप्तमनेन ।

शिप्यः–मूर्ख किमिदमसंबद्धमभिधीयते ।

चरः–हंहो बह्मण सुसंबद्धं जेव्व एदं भवे । [अहो ब्राह्मण सुसंबद्धमेवैतद्भवेत् ।]

शिप्यः–[1]यदि किं स्यात् ।

Pupil—Fool, what [is the use] of this being known or not known ?

Spy—Your preceptor alone would know what would ensue by knowing this. You, for the matter of that, know this much that Candra [the moon] is not agreeable to the lotuses. I say, just see—

The behaviour [or nature] of lotuses [although] lovely is not in harmony with [their] beauty [or, form], [lotuses] which are opposed to the moon although possessed of a full orb. (19)

Cāṇakya—(*Listening, to himself*) Ah! 'I know the men disaffected towards Candragupta'—this is what is hinted at by him.

Pupil—Fool, what irrelevant thing is being spoken of [by you] here?

Spy—Oh Brāhmaṇa, it would be nothing but relevant—

Pupil—In case what ?

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१ ज्ञातेन भवति ।

चरः—जदि सुणिदुं जाणन्तं लहे। [यदि श्रोतुं जानन्तं लभे।]

चाणक्यः–भद्र विश्रब्धं प्रविश लप्स्यसे श्रोतारं ज्ञातारं च।

चरः–एसो पविसामि। (प्रविश्योपसृत्य च) जेदु अज्जो। [एष प्रविशामि।... जयतु आर्यः।] १२

चाणक्यः—(विलोक्यात्मगतम्) [1]कथमयं प्रकृतिचित्तपरिज्ञाने नियुक्तो निपुणकः। (प्रकाशम्) भद्र स्वागतम् उपविश।

चरः—जं अज्जो आणवेदि। [यदार्य आज्ञापयति।] (भूमावुपविष्टः) १५

चाणक्यः—भद्र वर्णयेदानीं स्वनियोगवृत्तान्तम्। अपि वृषलमनुरक्ताः प्रकृतयः।

चरः—अह इं। अज्जेण खु तेसु तेसु विराअकारणेसु परिहरिदेसु सुगही- १८
दणामहेए देवे चन्दउत्ते दिढं अणुरत्ताओ पकिदिओ। किंदु उण अत्थि एत्थ
णअरे अमच्चरक्खसेण सह पढमं समुप्पण्णसिणेहबहुमाणा तिण्णि पुरिसा
देवस्स चन्दसिरिणो सिरिं ण सहन्दि। [अथ किम्। आर्येण खलु तेषु तेषु २१

Spy—In case I get one who knows [how] to hear [that is, properly interpret.]

Cāṇakya—Good friend, [you may] enter without any misgivings; you would get a hearer as well as a knower.

Spy—Here I enter. (*Entering and approaching*) Victory to the Revered one [lit. may the Revered one be victorious]

Cāṇakya—(*Observing, to himself*) What! He [is] Nipunaka deputed to secure a thorough (*pari*) knowledge of the feelings of the people. (*Aloud*) Good friend, welcome [to you], sit down

Spy—As the Revered one commands. (*Sits on the ground*)

Cāṇakya—Good friend, describe now the account of your mission. Are the people attached [or, loyal] to Vrsala [Candragupta]?

Spy—Yes. The various causes of disaffection having indeed been removed by the Revered one, the people are firmly attached to His Majesty Candragupta of auspiciously invoked name. But [there are] here in the city three persons

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१ कथ प्रभूतत्वात्कार्याणा कस्य परिज्ञाने नियुक्तो निपुणक इति न ज्ञायते। आः ज्ञातम्। अये तत्कथं।

विरागकारणेषु परिहृतेषु सुगृहीतनामधेये देवे चन्द्रगुप्ते दृढमनुरक्ताः प्रकृतयः। किंतु पुनरस्त्यत्र नगरे अमात्यराक्षसेन सह प्रथमं समुत्पन्नस्नेहबहुमानास्त्रयः पुरुषा देवस्य चन्द्रश्रियः श्रियं न सहन्ते।]

चाणक्यः—(सक्रोधम्) ननु वक्तव्यं स्वजीवितं न सहन्त इति। भद्र अपि ज्ञायन्ते नामधेयतः।

चरः—कहं अजाणिअणामहेआ अज्जस्स णिवेदीअन्ति। [कथमज्ञातनामधेया आर्यस्य निवेद्यन्ते।]

चाणक्यः—तेन हि श्रोतुमिच्छामि।

चरः—सुणादु अज्जो। पढमं दाव अज्जस्स रिपुपक्खे बद्धपक्खवादो खवणओ [शृणोत्वार्यः। प्रथमं तावदार्यस्य रिपुपक्षे बद्धपक्षपातः क्षपणकः]

चाणक्यः—(आत्मगतम्) अस्मद्रिपुपक्षे बद्धपक्षपातः क्षपणकः।

चरः—जीवसिद्धी णामं जेण सा अमच्चरक्खसप्पउत्ता विसकण्णा देवे पव्वदीसरे समावेसिदा। [जीवसिद्धिर्नाम येन सा अमात्यराक्षसप्रयुक्ता विषकन्या देवे पर्वतेश्वरे समावेशिता।]

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who from the first entertaining feelings of affection and high regard for Rākṣasa, do not tolerate the prosperity [or, sovereignty] of His Majesty of moon-like splendour.

Cāṇakya—(*With wrath*) I say, you should rather have said 'They do not tolerate their own lives.' Good friend, are they known [to you] by name?

Spy—How could they be reported to the Revered one, with [their] names unknown?

Cāṇakya—In that case, I should like to hear.

Spy—May the Revered one listen :—The first [one], for the matter of that, [is] a Jaina friar who has fixed [his] affection on the Revered one's hostile party,

Cāṇakya—(*To himself*) A Jaina friar who has fixed his affection upon our hostile party!

Spy—by name Jīvasiddhi, by whom was directed the poison-maiden employed by minister Rākṣasa, towards His Majesty Parvatesvara.

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१ (सक्रोधमात्मगतम्)...इति। (प्रकाशम्) भद्र। २ (प्रकाशम्) किंनामधेयो हि सः। ३ चाणक्यः-अस्मद्रिपुपक्षे बद्धपक्षपात इति कथमवगतं भवता। चरः-जेण...

चाणक्यः—(स्वगतम्) जीवसिद्धिः। एष तावदस्मत्प्रणिधिः। (प्रकाशम्) भद्र अथापरः कः।

चरः—अज्ज अवरो क्खु अमच्चरक्खसस्स पिअवअस्सो काअत्थो सअडदासो णाम। [आर्य अपरः खल्वमात्यराक्षसस्य प्रियवयस्यः कायस्थः शकटदासो नाम।]

चाणक्यः—(विहस्यात्मगतम्) कायस्थ इति लघ्वी मात्रा। तथापि न युक्तं प्राकृतमपि रिपुमवज्ञातुम्। तस्मिन्मया सुहृच्छद्मना सिद्धार्थको विनिक्षिप्तः। (प्रकाशम्) भद्र तृतीयमपि श्रोतुमिच्छामि।

चरः—तिदीओ वि अमच्चरक्खसस्स दुदीअं हिअअं पुप्फउरणिवासी मणिआरसेट्ठी चन्दणदासो णाम जैस्सिं कलत्तं णासीकदुअ अमच्चरक्खसो णअरादो अवक्कन्तो। [तृतीयोऽपि अमात्यराक्षसस्य द्वितीयं हृदयं पुष्पपुरनिवासी मणिकारश्रेष्ठी चन्दनदासो नाम यस्मिन् कलत्रं न्यासीकृत्यामात्यराक्षसो नगरादपक्रान्तः।]

चाणक्यः—(आत्मगतम्) नूनं सुहृत्तमः। न ह्यनात्मसदृशेषु राक्षसः

Cāṇakya—(*To himself*) Jīvasiddhi! He [is] just our spy! (*Aloud*) Good friend, now who [is] the other [or second] one?

Spy—Revered one, the other one indeed [is] Rākṣasa's dear friend, a Kāyastha by name Śakaṭadāsa.

Cāṇakya—(*Laughing, to himself*) A Kāyastha [is] just a bagatelle; *still [it is] not proper to ignore even an ordinary enemy.* By me has been sent forth to him Siddhārthaka under the guise of a friend. (*Aloud*) Good friend, I wish to hear the third one too.

Spy—The third one too [is] the President of the guild of jewellers, by name Candanadāsa, residing in Puṣpapura, [who *is as though*] *the second heart of minister Rākṣasa*, having entrusted to whom his family [or, wife], minister Rākṣasa escaped from the city.

Cāṇakya—(*To himself*) Certainly [he must be] the best friend [of Rākṣasa]; for, Rākṣasa would not entrust [his] family to [the care of persons] unworthy of himself. (*Aloud*)

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१ सुहृ-उद्मा। २ पुप्फचनगणिवासो। ३ जम्स गेहे।

चाणक्यः—ततः किम् । ६३

चरः—तदो एक्कादो अववरकादो पञ्चवरिसदेसीओ पिअदंसणीअसरीरा-
किदी कुमारओ वालत्तणसुलहकोदुहलोप्फुल्लणअणो णिक्कमिदुं पउत्तो । तदो
हा णिग्गदो हा णिग्गदोत्ति संकापरिग्गहणिवेदइत्तिओ तस्स एव्व अववरकस्स ६६
अब्भन्तरे इत्थिआजणस्स उट्ठिदो महन्तो कलअलो ।

तदो ईसिदारदेसदाविदमुहीए एक्काए इत्थिआए सो कुमारओ णिक्कमन्तो
एव्व णिब्भच्छिअ अवलम्बिदो कोमलाए बाहुलदाए । तस्साए कुमारसंरोधसंभ- ६९
मप्पचालिदङ्गुलिदो करादो, पुरिसअङ्गुलिपरिणाहप्पमाणघडिआ विअलिआ
इअं अङ्गुलिमुद्दिआ देहलीबन्धम्मि पडिआ उट्ठिदा ताए अणवबुद्धा एव्व मह
चलणपासं समागच्छिअ पणामणिहुदा कुलवहु विव णिच्चला संवुत्ता । मए वि ७२
अमच्चरक्खसस्स णामंकिदेत्ति अज्जस्स पादमूलं पाविदा । ता एसो इमाए आअमो ।
[तत एकस्मादपवरकात्पञ्चवर्षदेशीयः प्रियदर्शनीयशरीराकृतिः कुमारको
बालत्वसुलभकौतूहलोत्फुल्लनयनो निष्क्रामितुं प्रवृत्तः । ततो हा निर्गतो हा निर्गत इति ७५
शङ्कापरिग्रहनिवेदयिता तस्यैवापवरकस्याभ्यन्तरे स्त्रीजनस्योत्थितो महान् कलकलः ।
तत ईषद्द्वारदेशदापितमुख्या एकया स्त्रिया स कुमारको निष्क्रामन्नेव

Cāṇakya—What then ?

Spy—And then, from one apartment was starting to step out a boy about five years old, with a lovely and handsome bodily frame, [and] with [his] eyes dilated through curiosity natural to childhood. Thereupon arose in the interior of that same apartment a loud mingled cry from the women-folk 'Ah! [he] has gone out' 'Ah! [he] has gone out', indicative of the entertainment of fear [by them].

Then that little boy, while just stepping out was after being scolded, taken up by [her] delicate creeper-like hand by one lady with [her] face slightly shown up at the door-region. From her hand with the fingers shaking owing to the excitement in restraining the boy, slipped away this signet-ring fashioned to suit the measure of a man's finger, fell down at the threshold, [and] bouncing up, [and] coming towards the vicinity of my feet, without being at all noticed by her, lay still [that is, ceased to roll on

१ अदिंस...। २ हत्थे कोमलाए ।

७८ निर्भर्त्स्यावलम्बितः कोमलया बाहुलतया । तस्याः कुमारसंरोधसंभ्रमप्रचलिताङ्गुलेः करात्पुरुषाङ्गुलिपरिणाहप्रमाणघटिता विगलितेयमङ्गुलिमुद्रिका देहलीबन्धे पतिता उत्थिता तया अनवबुद्धैव मम चरणपार्श्वे समागत्य प्रणामनिभृता कुलवधूरिव निश्चला
८१ संवृत्ता । मयाप्यमात्यराक्षसस्य नामाङ्कितेत्यार्यस्य पादमूलं प्रापिता । तदेषोऽस्या आगमः ।]

चाणक्यः—भद्र श्रुतम् । अपसर । नचिरादस्य परिश्रमस्यानुरूपं फलम-
८४ धिगमिष्यसि ।

चरः—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति निष्क्रान्तः)

चाणक्यः—शार्ङ्गरव शार्ङ्गरव ।

८७ (प्रविश्य) शिष्यः—उपाध्याय आज्ञापय ।

चाणक्यः—वत्स मसीभाजनं पत्रं चोपानय । (शिष्यस्तथा करोति)

चाणक्यः—(पत्रं गृहीत्वा स्वगतम्) किमत्र लिखामि । अनेन खलु लेखेन
९० राक्षसो जेतव्यः ।

(प्रविश्य) प्रतीहारी—जेदु अज्जो । [जयत्वार्यः ।]

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further] like a nobly-born lady standing still on making [her] bow. By me too has it been brought to the feet of the Revered one, because (*iti*) [it is] bearing the inscription of the name of minister Rākṣasa. Thus then [came to be] the acquisition of it.

Cāṇakya—Good friend, I have heard. Retire. Ere long would you be securing the fruit [reward] commensurate with this labour [of yours].

Spy—As the Revered one commands. [*Exit*

Cāṇakya—Śārṅgarava ! Śārṅgarava !

(*Entering*) **Pupil**—Preceptor, command [me].

Cāṇakya—My boy, bring an ink-stand and note-paper. (*The* **Pupil** *does accordingly*)

Cāṇakya—(*Taking the note-paper, to himself*) What should I write here ? By this letter indeed is Rākṣasa to be conquered.

(*Entering*) **Pratihārī**—Victory to the Revered one!

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१ शिष्यः-यदाज्ञापयत्युपाध्यायः । (निष्क्रम्य पुनः प्रविश्य) उपाध्याय इदं मसीभाजनं पत्रं च । चाणक्यः -(गृहीत्वा स्वगतम्)...

चाणक्यः—(सहर्षमात्मगतम्) गृहीतो जयशब्दः । (प्रकाशम्) शोणो-
त्तरे किमागमनप्रयोजनम् । ९३

प्रतीहारी—अज्ज देवो चन्दसिरी सीसे कमलमुउलाआरमञ्जलिं णिवेसिअ
अज्जं विण्णवेदि । इच्छामि अज्जेण अब्भणुण्णादो देवस्स पव्वदीसरस्स पार-
लोइअं कादुं तेण अ धारिदपुव्वाइं आहरणाइं बह्मणाणं पडिवादेमित्ति । [आर्य ९६
देवश्चन्द्रश्रीः शीर्षे कमलमुकुलाकारमञ्जलिं निवेश्यार्यं विज्ञापयति । इच्छाम्या-
र्येणाभ्यनुज्ञातो देवस्य पर्वतेश्वरस्य पारलौकिकं कर्तुम् तेन च धारितपूर्वाण्या-
भरणानि ब्राह्मणेभ्यः प्रतिपादयामीति ।] ९९

चाणक्यः—(सहर्षमात्मगतम्) साधु वृषल ममैव हृदयेन सह संमन्त्र्य
संदिष्टवानसि । (प्रकाशम्) शोणोत्तरे उच्यतामस्मद्वचनाद्वृषलः—अभिज्ञः
खल्वसि लोकव्यवहाराणाम् तदनुष्ठीयतामात्मनोऽभिप्रायः । किंतु पर्वते- १०२
श्वरधृतपूर्वाणि गुणवन्ति भूषणानि गुणवद्भ्य एव प्रतिपादनीयानि । तदहं
स्वयमेव परीक्षितगुणान् ब्राह्मणान् प्रेषयामीति ।

Cāṇakya—(*With joy, to himself*) Welcome [lit. accepted is] this word of victory. (*Aloud*) Sonottarā, what [is] the purpose of [your] arrival [that is, what brings you here]?

Pratīhārī—Revered one, His Majesty of moon-like splendour, having placed on [his fore-] head [his] folded hands having the form of a lotus-bud, respectfully submits [as follows]—'Permitted by the Revered one, I wish to perform the obsequies [lit. relating to the other world] of King Parvateśvara; and I would [like to] present to the Brāhmaṇas the ornaments worn by him before.'

Cāṇakya—(*With joy, to himself*) Good, Vṛṣala, you have sent [this] word [message], having [as though] taken counsel with my heart itself! (*Aloud*) Sonottarā, let Vṛṣala be informed in our name:—'You are indeed conversant with the ways of the world; so let your wishes be carried out. But, the excellent ornaments worn by Parvateśvara before, ought to be given away only to those possessed of excellence [or, noble qualities]. So I shall send over Brāhmaṇas whose merits are tested personally by myself.'

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१ भूसणाइं भअवन्तान । २ साधु वत्स अभिज्ञः ।

१०५ प्रतीहारी—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति निष्क्रान्ता)

चाणक्यः—शार्ङ्गरव उच्यन्तामस्मद्वचनाद्विश्वावसुप्रभृतयस्त्रयो भ्रातरः—वृष-
१०८ लात्प्रतिगृह्याभरणानि भवद्भिरहं द्रष्टव्य इति ।

शिष्यः—तथा । (इति निष्क्रान्तः)

चाणक्यः—उत्तरोऽयं लेखार्थः । पूर्वः कथमस्तु । (विचिन्त्य) आः ज्ञातम् । उपलब्धवानस्मि प्रणिधिभ्यो यथा तस्य म्लेच्छराजलोकस्य मध्यात्प्रधानतमाः पञ्च राजानः परया सुहृत्तया राक्षसमनुवर्तन्ते । ते यथा—

कौलूतश्चित्रवर्मा मलयनरपतिः सिंहनादो नृसिंहः
काश्मीरः पुष्कराक्षः क्षतरिपुमहिमा सैन्धवः सिन्धुषेणः ।
मेघाख्यः पञ्चमोऽस्मिन् पृथुतुरगबलः पारसीकाधिराजो
नामान्येषां लिखामि ध्रुवमहमधुना चित्रगुप्तः प्रमार्ष्टु ॥ २० ॥

Pratihārī—As the Revered one commands. [*Exit*

Cāṇakya—Śārṅgarava, let the three brothers, Viśvāvasu and others, be informed in our name:—'I should be seen by you [after] having received as a gift, ornaments from Vṛṣala.'

Pupil—All right. [*Exit*

Cāṇakya—This [would form] the latter item in the letter. How should the former be? (*Thinking*) Ah! I know. I have come to know from [my] spies that out of that group of Mleccha kings, five foremost kings follow Rākṣasa, with great intimacy. They [are] as under :—

Citravarman, [King] of Kulūta, Siṃhanāda—a lion amongst men—King of Malaya, Puṣkarākṣa of Kashmere, Sindhusena who has broken down [that is, surpassed] the greatness of [his] enemies, of Sindhu; [and] the fifth in this [group], the over-lord of the Pārasīkas, by name Megha, possessing a big force of cavalry—I now write down the names of these irrevocably (*dhruvam*); let Citragupta strike them off [from his register]! (20)

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१ [illegible] । २ [illegible] । ३ [illegible]

(विचिन्त्य) अथवा न लिखामि सर्वमनभिव्यक्तमेवास्ताम्। (नाट्येन [२]लिखित्वा) शार्ङ्गरव ।

(प्रविश्य) शिष्यः—उपाध्याय आज्ञापय । [३]

चाणक्यः—वत्स श्रोत्रियाक्षराणि प्रयत्नलिखितान्यपि नियतमस्फुटानि भवन्ति । तदुच्यतामस्मद्वचनात्सिद्धार्थकः—एभिरक्षरैः केनापि कस्यापि स्वयं-वाच्यमित्यदत्तबाह्यनामानं लेखं शकटदासेन लेखयित्वा मामुपतिष्ठस्व । न [४] चाख्येयमस्मै चाणक्यो लेखयतीति ।

शिष्यः—तथा । (इति निष्क्रान्तः)

चाणक्यः—[५]हन्त जितो मलयकेतुः ।

(प्रविश्य लेखहस्तः) सिद्धार्थकः—जेदु अज्जो । अअं सो सअडदासेण लिहिदो लेहो । [जयत्वार्यः । अयं स शकटदासेन लिखितो लेखः ।]

(*Thinking*) Or rather, I shall not write [down the names]; let the whole thing be just vague [or, unrevealed]. (*Gesticulating writing*) Śārngarava !

(*Entering*) **Pupil**—Preceptor, command [me].

Cāṇakya—My boy, the script of a learned worthy Brāhmaṇa, though written out with great effort [or, care], is bound to be difficult to make out [that is, illegible.] So, let Siddhārthaka be directed in our name:—'Having made Śakaṭadāsa write a letter in these words, with the name of the addressee not written, because (*iti*) [the letter] was to be read out by some one himself to some one else, wait upon me. It should not be intimated to him that Cāṇakya causes [him] to write out [the letter].'

Pupil—All right. [*Exit*

Cāṇakya—(*To himself*) Oh ! Malayaketu is [as good as] conquered !

(*Entering with a letter in his hand*) **Siddhārthaka**—Victory to the Revered one ! Here [is] that letter written out by Śakaṭadāsa.

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१ पूर्वे । २ नाट्येन लिखित्वा dropped. ३ (कर्णे कथयति) एभि... । ४ यदाज्ञापयत्युपाध्यायः । ५ (सगर्वम्) हन्त ।

सिद्धार्थकः—अज्ज गहीदो [आर्य गृहीतः]

चाणक्यः—(सहर्षमात्मगतम्) हन्त गृहीतो राक्षसः।

सिद्धार्थकः—अज्जसन्देसो। ता गमिस्सं कज्जसिद्धीए। [आर्यसंदेशः। तस्माद्गमिष्यामि कार्यसिद्ध्यै।]

चाणक्यः–(साङ्गुलिमुद्रं लेखमर्पयित्वा) गम्यताम्। अस्तु ते कार्यसिद्धिः।

सिद्धार्थकः—तहं। [तथा।] (इति निष्क्रान्तः)

(प्रविश्य) शिष्यः—उपाध्याय कालपाशिको दण्डपाशिक उपाध्यायं विज्ञापयति। इदमनुष्ठीयते देवस्य चन्द्रगुप्तस्य शासनमिति।

चाणक्यः–शोभनम्। वत्स मणिकारश्रेष्ठिनं चन्दनदासमिदानीं द्रष्टुमिच्छामि।

शिष्यः—तथा। (इति निष्क्रम्य चन्दनदासेन सह प्रविश्य) इत इतःश्रेष्ठिन्।

चन्दनदासः— (स्वगतम्)

Siddhārthaka—Revered one, [has been] taken

Cāṇakya—(*With joy, to himself*) Oh ! Rākṣasa is taken.

Siddhārthaka—the Revered one's message. So, I shall set out for the accomplishment of [my] mission.

Cāṇakya—(*Handing over to him the letter along with the signet-ring*) [You may] go. May there be success of [your] mission !

Siddhārthaka—All right. [*Exit*

(*Entering*) **Pupil**:—Preceptor, the Kālapāśika Daṇḍapāśika submits to the Preceptor:—'Here [immediately] would be carried out the command of His Majesty Candragupta.'

Cāṇakya—*Good ! My boy, I now wish to see Candanadāsa, the President of the guild of jewellers.*

Pupil—All right. (*Going out and entering along with* Candanadāsa) This way, this way, guild-president.

Candanadāsa—(*To himself*)

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१ (प्रकाशम्) भद्र कोऽयं गृहीतः। सिद्धार्थकः–गिहीदो अज्जसन्देसो। २, ४ यदा-ज्ञापयत्युपाध्यायः। ३ दण्डपाशिकश्च...विज्ञापयतः।

चाणक्कम्मि अकरुणे सहसा सद्दाविदस्स वि[1] जणस्स ।
णिद्दोसस्स वि सङ्का किं उण मह[2] जाददोसस्स ॥ २१ ॥
[चाणक्येनाकरुणेन सहसा शब्दायितस्यापि जनस्य ।
निर्दोषस्यापि शङ्का किं पुनर्मम जातदोषस्य ॥]

ता भणिदा मए धणसेणप्पमुहा णिअणिवेससण्ठिदा[3] कदावि चाणक्कहदओ गहं मे विचिण्णावेदि । ता अवहिदा[4] णिव्वहेह भट्टिणो अमच्चरक्खसस्स घरअणं । मह दाव जं होदि तं होदु त्ति । [तस्माद्भणिता मया धनसेनप्रमुखा निजनिवेशसंस्थिताः—कदापि चाणक्यहतको गेहं मे विचाययति । तस्मादवहिता निर्वहत भर्तुरमात्यराक्षसस्य गृहजनम् । मम तावद्यद्भवति तद्भवत्विति ।]

शिष्य.—भोः श्रेष्ठिन् इत इतः ।

चन्दनदासः—अअमाअच्छामि । [अयमागच्छामि ।] (उभौ परिक्रामतः)

शिष्यः—(उपसृत्य) उपाध्याय अयं श्रेष्ठी चन्दनदासः ।

चन्दनदासः—जेदु अज्जो । [जयत्वार्यः ।]

चाणक्यः—(नाट्येनावलोक्य[5]) श्रेष्ठिन् स्वागतम् इदमासनम् आस्यताम् ।

In even an innocent person called up suddenly by the pitiless Cānakya [would arise] fear, what then in me who have a crime to my credit! (21)

So, Dhanasena and others residing in my house have been instructed [lit spoken to] by me [as under]—'Any moment (*kadāpi*) the accursed Cānakya would order out a search in my house. So, being careful, remove [to safety] the members of the family of [my] master Rākṣasa. As for me, let whatever happens, happen.'

Pupil—O guild-president, this way, this way

Candanadāsa—Here I come [*Both move about*

Pupil—(*Approaching*) Preceptor, here [is] Candanadāsa, the guild-president.

Candanadāsa—Victory to the Revered one!

Cāṇakya—(*Gesticulating observing him*) Guild-President! Welcome! Here [is a] seat. [Please] sit down

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१ वट्टेदि । २ सजाददोसस्स । ३ तिणिग सावगा । ४ अवत्राहेह । ५ विलोक्य ।
६ णं जाणादि ।

चन्दनदासः—(प्रणम्य) किं ण जाणादि अज्जो जह अणुचिदो उवआरो हिअअस्स परिहवादोवि महन्तं दुःखमुप्पादेदि । ता इह ज्जेव उचिदाए भूमीए उवविसामि । [किं न जानात्यार्यः यथानुचित उपचारो हृदयस्य परिभवादपि महद्दुःखमुत्पादयति । तस्मादिहैवोचितायां भूमावुपविशामि ।]

चाणक्यः—भोः श्रेष्ठिन् मा मैवम् । संभावितमेवेदमस्माद्विधैः भवतः । तदुपविश्यतामासन एव ।

चन्दनदासः—(स्वगतम्) उवक्खित्तमणेण दुट्ठेण किंवि । (प्रकाशम्) जं अज्जो आणवेदि । [उपक्षिप्तमनेन दुष्टेन किमपि ।...यदार्य आज्ञापयति ।]

(इत्युपविष्टः)

चाणक्यः—भोः श्रेष्ठिन् चन्दनदास अपि प्रचीयन्ते संव्यवहाराणां वृद्धिलाभाः ।

चन्दनदासः—(स्वगतम्) अच्चादरो संकणीओ । (प्रकाशम्) अह इं अज्जस्स प्पसाएण अखण्डिदा मे वणिज्जा । [अत्यादरः शङ्कनीयः ।...अथ किम् । आर्यस्य प्रसादेनाखण्डिता मे वणिज्या ।]

Candanadāsa—(*Saluting*) Does not the Revered one know that undeserved courtesy causes greater pain in the heart than even an insult ? So, I shall sit even upon the ground here proper [for me]

Cāṇakya—O guild-president, no, not thus. This indeed is just ordinary courtesy to your honour by persons like us [also, this indeed was expected of your honour etc., or this is just a fit treatment for your honour]. So, be seated on the seat itself.

Candanadāsa—(*To himself*) Something or other has been set afoot by this wicked [fellow]. (*Aloud*) As the Revered one commands. [*Sits down*

Cāṇakya—O guild-president Candanadāsa, are the interest and profits [accruing] from fair mercantile transactions, going strong [or, on the increase]?

Candanadāsa—(*To himself*) Too much courtesy is liable to suspicion. (*Aloud*) Yes. Thanks to [lit. by] the favour of the Revered one, unhampered [goes on] my trade.

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१ उचितमेवेद...। २ लाभाः । ३ (स्वगतम्) ...(प्रकाशम्) dropped.

चाणक्यः—न खलु चन्द्रगुप्तदोषा अतिक्रान्तपार्थिवगुणानधुना स्मरयन्ति प्रकृतीः ।

चन्दनदासः—(कर्णौ पिधाय) सन्तं पाइं[1] । [शान्तं पापम् ।]

> थं सरअपुण्णमासीससुग्गएण विअ पुण्णचन्देण ।
> देवेण चन्दसिरिणा अहिअं णन्दन्ति पकिदीओ ॥ २१ ॥ (अ)
>
> [ननु शरत्पौर्णमासीसमुद्गतेनेव पूर्णचन्द्रेण ।
> देवेन चन्द्रश्रियाधिकं नन्दन्ति प्रकृतयः ॥]

चाणक्यः—भोः श्रेष्ठिन् यद्येवं प्रीताभ्यः प्रकृतिभ्यः प्रतिप्रियमिच्छन्ति राजानः ।

चन्दनदासः—आणवेदु अज्जो किं कित्तिअं[2] इमादो जणादो इच्छीअदि त्ति । [आज्ञापयत्वार्यः किं कियदस्माज्जनादिष्यत इति ।]

चाणक्यः—भोः श्रेष्ठिन् चन्द्रगुप्तराज्यमिदं न नन्दराज्यम् । यतो नन्दस्यैवार्थरुचेरर्थसंबन्धः प्रीतिमुत्पादयति । चन्द्रगुप्तस्य तु भवतामपरिक्लेश एव ।

चन्दनदासः—(सहर्षम्) अज्ज अणुग्गहीदोम्हि । [आर्य अनुगृहीतोऽस्मि ।]

Cāṇakya—Do not indeed the faults of Candragupta cause now the people to remember with regret the merits of the former kings?

Candanadāsa—(*Closing his ears*) God forbid [or, let evil be averted] !

> The people are rejoicing all the more on account of His Majesty of moon-like splendour, as by the full moon risen up at the autumnal full-moon night. (21A)

Cāṇakya—O guild-president, if so, kings [do] expect a good return from the contented people.

Candanadāsa—May the Revered one command—what [and] how much is expected from me [lit. this person].

Cāṇakya—O guild-president, this [is] Candragupta's administration [or, kingdom], not Nanda's administration; for in [the case of] Nanda fond of wealth alone, monetary prosperity (*sambandha*) caused great satisfaction; in [the case of] Candragupta on the other hand, the absence of worry [or harrassment] itself for [merchants like] you.

Candanadāsa—(*With joy*) Revered one, I am favoured.

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१ सारअणिसासमुग्गएण विअ पुण्णिमाचन्देण - चन्दसिरिणा अहिअं णन्दन्ति पकिदीओ । २ केत्तिअं अत्थजादं इमादो ।

चाणक्यः—भोः श्रेष्ठिन् स चापरिक्लेशः कथमाविर्भवतीति ननु भवता प्रष्टव्याः स्मः।

चन्दनदासः—आणवेदु अज्जो। [आज्ञापयत्वार्यः।]

चाणक्यः—संक्षेपतो राजन्यविरुद्धाभिर्वृत्तिभिः।

चन्दनदासः—अज्ज को उण अधण्णो रण्णा विरुद्धोत्ति अज्जेण अवगच्छीअदि। [आर्य कः पुनरधन्यो राज्ञा विरुद्ध इति आर्येणावगम्यते।]

चाणक्यः—भवानेव तावत्प्रथमम्।

चन्दनदासः—(कर्णौ पिधाय) सन्तं पावं सन्तं पावं। कीदिसो तिणाणं अग्गिणा सह विरोहो। [शान्तं पापं शान्तं पापम्। कीदृशस्तृणानामग्निना सह विरोधः।]

चाणक्यः—अयमीदृशो विरोधः। यत्त्वमद्यापि राजापथ्यकारिणोऽमात्यराक्षसस्य गृहजनं स्वगृहे रक्षसि।

चन्दनदासः—अज्ज अलिअं एदं केणावि अणभिण्णेण अज्जस्स णिवेदिदं।

Cāṇakya—O guild-president, we should surely be asked by you as to how that absence of worry again would be arising.

Candanadāsa—Let the Revered one command.

Cāṇakya—Briefly, by courses of conduct not hostile towards the king.

Candanadāsa—Revered one, what wretch again is considered by the Revered one as disloyal [or, hostile] to the king?

Cāṇakya—Why (*tāvat*) just your honour to start with (*prathamam*)

Candanadāsa—(*Closing his ears*) God forbid! Let evil be averted! What sort of hostility [can there be] of blades of grass with fire?

Cāṇakya—Of this sort [is] this hostility in that you even now keep at your house the members of the family of minister Rākṣasa who is acting disagreeably [or, treacherously] towards the king.

Candanadāsa—Revered one, this [is] a lie, communicat-

१ कथं भवतीति प्रष्टव्या वयम्। २...भिः मनुवृत्तिभिः। ३ प्रथमः। ४ अणज्जेण।

[आर्य अलीकमेतत्केनाप्यनभिज्ञेन आर्यस्य निवेदितम् ।]

चाणक्यः—भोः श्रेष्ठिन् अलमाशङ्कया । भीताः पूर्वराजपुरुषाः पौराणामनिच्छतामपि गृहेषु गृहजनं निक्षिप्य देशान्तरं व्रजन्ति । ततस्तत्प्रच्छादनं दोषमुत्पादयति ।

चन्दनदासः—एव्वं ण्णेदं । तस्सिं संभमे आसि अह्मघरे अमच्चरक्खसस्स घरअणो त्ति । [एवं न्विदम् । तस्मिन् संभ्रम आसीदस्मद्गृहेऽमात्यराक्षसस्य गृहजन इति ।]

चाणक्यः—पूर्वमलीकमिदानीमासीदिति परस्परविरोधिनी वचने ।

चन्दनदासः—एत्तिअं जेव्व अत्थि मे वाआच्छलम् । [एतावदेवास्ति मे वाक्छलम् ।]

चाणक्यः—भोः श्रेष्ठिन् चन्द्रगुप्ते राजन्यपरिग्रहश्छलानाम् । तत्समर्पय राक्षसस्य गृहजनम् । अच्छलं भवतु भवतः ।

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ed to the Revered one by some one unacquainted [with the real state of things]

Cāṇakya—O guild-president, away with fear. Officers of the old king, getting afraid, having kept the members of [their] family at the houses of *citizens, even against* [*their*] will, [lit. although not wishing], do move on to other countries. Then the concealment of that [*fact*] constitutes [*lit. produces*] a *crime*.

Candanadāsa—It [is] just so [or, like that]. During that [period of] confusion there were at our house the members of the family of minister Rākṣasa.

Cāṇakya—First 'a lie', now 'there were'—these [are two] mutually contradictory statements.

Candanadāsa—Thus far only is my dishonesty in words.

Cāṇakya—O guild-president, while Candragupta is the king, [there could be] no toleration [lit. acceptance] of tricks. So, surrender the members of the family of Rākṣasa. Let there be absence of trickery on your part.

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१ समये ।

चन्दनदासः—अज्ज णं विण्णवेमि आसि अह्मघरे अमच्चरक्खसस्स
३६ घरअणो त्ति । [आर्य ननु विज्ञापयामि आसीदस्मद्गृहे अमात्यराक्षसस्य गृहजन इति ।]

चाणक्यः—अथेदानीं क्व गतः ।

३९ चन्दनदासः—ण जाणामि । [न जानामि ।]

चाणक्यः—(स्मितं कृत्वा) कथं न ज्ञायते नाम । भोः श्रेष्ठिन् शिरसि [1] भयमतिदूरे तत्प्रतीकारः । अन्यच्च नन्दमिव विष्णुगुप्तः (इत्यर्धोक्ते लज्जां
२ नाटयित्वा) चन्द्रगुप्तममात्यराक्षसः समुच्छेत्स्यतीति मा मैवं मंस्थाः । पश्य

विक्रान्तैर्नयशालिभिः सुसचिवैः श्रीर्वक्रनासादिभिः
नन्दे जीवति या तदा न गमिता स्थैर्यं चलन्ती मुहुः ।
तामेकत्वमुपागतां द्युतिमिव प्रह्लादयन्तीं जगत्
कश्चन्द्रादिव चन्द्रगुप्तनृपतेः कर्तुं व्यवस्येत्पृथक् ॥ २२ ॥

Candanadāsa—Revered one, surely I submit—The members of the family of minister Rākṣasa were at our house.

Cāṇakya—But where have they gone now ?

Candanadāsa—I do not know.

Cāṇakya—(*Smiling*) What ? Is it not indeed known [by you] ? O guild-president, 'Danger on the head [that is, quite near and threatening]; its remedy too far away.' And further, that like Viṣṇugupta the Nanda (*With this half-said, gesticulating bashfulness*), minister Rākṣasa would exterminate Candragupta—do *not* think like that. See

Who would be engaged in separating from king Candragupta, like the moon-light from the moon, the sovereignty which becoming unsteady now and then could not be rendered firm at the time when Nanda was living, by the able ministers Vakranāsa and others [who were] powerful and endowed with [that is, skilled in] statesmanship [or diplomacy], [and which is now] consolidated and greatly delighting the world ? (22)

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१ चन्दनदासः–(स्वगतम्)–[उपरि घनं घनराटितं दूरे दयिता किमेतदापतितम् । हिमवति दिव्यौषधयः शीर्षे सर्पः समाविष्टः ॥] २ सान्वये न ।

अपि च

आस्वादितद्विरदशोणितशोणशोभाम् (इति १-८ पूर्वोक्तं पठति)

चन्दनदासः—(स्वगतम्) फलेण संवादिदं से विकत्थिदम्। [फलेन संवादितमस्य विकत्थितम्।] (नेपथ्ये कलकलः)

चाणक्यः—शार्ङ्गरव ज्ञायतां किमेतत्।

शिष्यः—तथा। (इति निष्क्रम्य पुनः प्रविश्य) उपाध्याय एष देवस्य चन्द्रगुप्तस्याज्ञया राजापथ्यकारी क्षपणको जीवसिद्धिः सनिकारं नगरान्निर्वास्यते।

चाणक्यः—क्षपणक अहह। अथवा अनुभवतु राजापथ्यकारित्वस्य फलम्। भोः श्रेष्ठिन् चन्दनदास एवमयमपथ्यकारिषु तीक्ष्णदण्डो राजा। तत्क्रियतां पथ्यं सुहृद्वचः। समर्प्यतां राक्षसगृहजनः। अनुभूयतां चिरं विचित्रो राजप्रसादः।

चन्दनदासः—णत्थि मे गेहे अमच्चघरअणो। [नास्ति मे गेहेऽमात्यगृहजनः।] (नेपथ्ये पुनः कलकलः)

Moreover, [*Recites I–8 recited before*

Candanadāsa—(*To himself*) His boasting has been in harmony with the fruit [that is, quite justified].

(*Confused noise behind the curtain*)

Cāṇakya—Śārngarava, find out what it [is].

Pupil—All right. (*Going out and re-entering*) Preceptor, here is this Jaina friar Jivasiddhi acting in a disloyal manner towards the king, being exiled with disgrace from the city, by the command of His Majesty Candragupta.

Cāṇakya—A Jaina friar! Alas! Or rather, let him experience the fruit of acting in a disloyal manner towards the king. O guild-president, Candanadāsa, thus this king has heavy penalty [in store] for those acting in a disloyal manner. So, act up to the wholesome words [of advice] of a friend. Surrender the members of the family of Rāksasa. Enjoy for a long time various royal favours.

Candanadāsa—The members of the family of Rāksasa are not in my house.

(*Behind the curtain, again a confused noise*)

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१ सोहदि दे [शोभते ते]। २,४ उत्सारणा क्रियते। ३ यदाज्ञापयत्युपाध्यायः।

१५ चाणक्यः—शार्ङ्गरव ज्ञायतां किमेतत् ।

शिष्यः—तथा । (इति निष्क्रम्य पुनः प्रविश्य) उपाध्याय अयमपि राजापथ्यकार्येव कायस्थः शकटदासः शूलमारोपयितुं नीयते ।

१८ चाणक्यः—स्वकर्मफलमनुभवतु । भोः श्रेष्ठिन् एवमयं राजापथ्यकारिषु तीक्ष्णदण्डो राजा न मर्षयिष्यति राक्षसकलत्रप्रच्छादनं भवतः । तद्रक्ष परकलत्रेणात्मनः कलत्रं जीवितं च ।

१ चन्दनदासः—अज्ज किं मे भअं दावेसि । सन्तं वि गेहे अमच्चरक्खसस्स घरअणं ण समप्पेमि किं उण असन्तं । [आर्य किं मे भयं दर्शयसि । सन्तमपि गेहेऽमात्यराक्षसस्य गृहजनं न समर्पयामि किं पुनरसन्तम् ।]

४ चाणक्यः—चन्दनदास एष ते निश्चयः ।

चन्दनदासः—बाढं । एसो मे णिच्चओ । [बाढम् । एष मे निश्चयः ।]

चाणक्यः—(स्वगतम्) साधु चन्दनदास साधु ।

Cāṇakya—Śārṅgarava, find out what it [is].

Pupil—All right. (*Going out and re-entering*) Preceptor, here again is the Kāyastha Śakaṭadāsa, also acting in a disloyal manner towards the king, being taken for being impaled on the stake.

Cāṇakya—Let him enjoy the fruit of his own actions! O guild-president, thus this king, having a heavy penalty [in store] for those acting in a disloyal manner towards the king, would *not* tolerate your concealment of the wife of Rākṣasa. So, save your wife and life by [surrendering] the wife of another.

Candanadāsa—Revered one! Are you dangling fear before me? I will *not* surrender the members of the family of Rākṣasa, even though staying in [my] house; what then, [when] not staying [there]?

Cāṇakya—Candanadāsa, [is] this your resolve?

Candanadāsa—Yes. This [is] my resolve.

Cāṇakya—(*To himself*) Bravo, Candanadāsa, bravo!

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१ [illegible]

सुलभेष्वर्थलाभेषु परसंवेदने जनः ।
क इदं दुष्करं कुर्यादिदानीं शिविना विना ॥ २३ ॥

(प्रकाशम्) चन्दनदास एष ते निश्चयः ।

चन्दनदासः—बाढम् । [बाढम् ।]

चाणक्यः—(सक्रोधम्) दुरात्मन् दुष्टवणिक् अनुभूयतां तर्हि नरपतिक्रोधः।[3]

चन्दनदासः—सज्जोम्हि । अणुचिट्ठदु अज्जो अत्तणो अहिआरसरिसं । [सज्जोऽस्मि । अनुतिष्ठत्वार्य आत्मनोऽधिकारसदृशम् ।]

चाणक्यः—शार्ङ्गरव उच्यतामस्मद्वचनात्कालपाशिको दण्डपाशिकः ।[4] शीघ्रमयं दुष्टवणिक् निगृह्यताम् । अथवा तिष्ठतु । उच्यतां दुर्गपालो विजयपालः । गृहीतसारमेनं सपुत्रकलत्रं संयम्य तावद्रक्ष यावन्मया वृषलाय कथ्यते । वृषल एवास्य प्राणहरं दण्डमाज्ञापयिष्यति ।

शिष्यः—यदाज्ञापयत्युपाध्यायः । श्रेष्ठिन् इत इतः ।

When acquisitions of wealth are easy to have by the surrendering of [what belongs to] another, what person excepting Śibi could do this difficult [or impossible thing] now? (23)

(*Aloud*) Candanadāsa, [is] *this your resolve?*

Candanadāsa—Yes.

Cāṇakya—(*In anger*) [You] villain, wicked merchant, experience then [the fruits of] the king's anger.

Candanadāsa—I am ready; the Revered one may act as becomes his authority.

Cāṇakya—Śārṅgarava, direct in our name Kālapāśika Daṇḍapāśika :—'Let this wicked merchant be taken into custody quickly.' Or rather, let [this] wait. Let the fort-commandant Vijayapāla be directed [thus]—'Having taken into custody this [Candanadāsa] along with [his] sons and wife, with [*his*] *valuables confiscated*, keep [him there] till this is reported by me to Vṛṣala. Vṛṣala himself would order out capital punishment for him.'

Pupil—As the preceptor commands. Guild-president, this way, this way.

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१ जानेषु । २ चन्दनदास...(सक्रोधम्) dropped. ३ राजकोपः । ४ दण्डपाशिकश्च । ५ गृहसार ।

चन्दनदासः—अज्ज अअमाअच्छामि। (स्वगतम्) दिट्ठिआ मित्तकज्जेण मे विणासो ण पुरिसदोसेण। [आर्य अयमागच्छामि !...दिष्ट्या मित्रकार्येण मे विनाशो न पुरुषदोषेण।] (परिक्रम्य शिष्येण सह निष्क्रान्तः)

चाणक्यः—(सहर्षम्) हन्त लब्ध इदानीं राक्षसः। कुतः।

त्यजत्यप्रियवत्प्राणान्यथा तस्यायमापदि।
तथैवास्यापदि प्राणा नूनं तस्यापि न प्रियाः॥ २४॥

(नेपथ्ये कलकलः)

(प्रविश्य) शिष्यः—उपाध्याय एष खलु शकटदासं वध्यमानं वध्यभूमेरादाय समपक्रान्तः सिद्धार्थकः।

चाणक्यः—(स्वगतम्) साधु सिद्धार्थक कृतः कार्यारम्भः। (प्रकाशम्) प्रसह्य किमपक्रान्तः। (सक्रोधम्) वत्स उच्यतां भागुरायणो यथा त्वरितं संभावयेति।

Candanadāsa—Revered one, here I come. (*To himself*) Thank God, my destruction [is] on account of [my] duty towards [or, in the interests] of a friend, not on account of a personal crime.

[*Moving about, exit with the* Pupil.

Cāṇakya—(*With joy*) Oh! Secured now is Rākṣasa. How?

Just as this one [Candanadāsa] is sacrificing [his] life like something disagreeable in his [Rākṣasa's] calamity, in the same manner surely, in this one's calamity, would not life be dear to him [Rākṣasa] either. (24)

(*Behind the curtain, a confused noise*)

(*Entering*) **Pupil**—Preceptor, here indeed has Siddhārthaka escaped, taking [with him] from the place of execution Sakatadāsa who was going to be [or, while being] executed.

Cāṇakya—(*To himself*) Good! Siddhārthaka! The commencement of [your] job has been set about [that is, you have begun your job in right earnest]. (*Aloud*) Has he gone away by force? (*With anger*) My boy, direct Bhāgurāyaṇa as under—' Arrange [to pursue him] quickly.'

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१ मुं। २ चाणक्यः–शार्ङ्गरव शार्ङ्गरव। (प्रविश्य) शिष्यः–उपाध्याय आज्ञापय। चाणक्यः–[illegible]। (निष्क्रम्य विभाव्य पुनः प्रविश्य) शिष्यः–उपाध्याय।

(निष्क्रम्य पुनः प्रविश्य) शिष्यः—उपाध्याय हा धिक् कष्टमपक्रान्तो भागुरायणोऽपि ।

चाणक्यः—(स्वगतम्) व्रजतु कार्यसिद्धये । (प्रकाशम् । सक्रोधम्) वत्स उच्यन्तामस्मद्वचनाद्भद्रभटपुरुषदत्तडिङ्गरातबलगुप्तराजसेनरोहिताक्षविजयवर्माणः शीघ्रमनुसृत्य गृह्यतां दुरात्मा भागुरायण इति ।

शिष्यः—तथा । (इति निष्क्रम्य पुनः प्रविश्य सविषादम्) हा धिक् कष्टं सर्वमेव तन्त्रमाकुलीभूतम् । तेऽपि खलु भद्रभटप्रभृतयः प्रथमतरमुषस्येवापक्रान्ताः ।

चाणक्यः—(स्वगतम्) सर्वेषामेव शिवाः पन्थानः सन्तु । (प्रकाशम्) वत्स अलं विषादेन । पश्य

ये याताः किमपि प्रधार्य हृदये पूर्वं गता एव ते
ये तिष्ठन्ति भवन्तु तेऽपि गमने कामं प्रकामोद्यमाः ।

(*Going out and re-entering*) **Pupil**—Preceptor ! Alas ! Oh the pity of it ! Bhāgurāyana also has gone away !

Cāṇakya—(*To himself*) Let him go for the success of [his] mission. (*Aloud, with anger*) My boy, direct in our name Bhadrabhata, Purusadatta, Dingarāta, Balagupta, Rājasena, Rohitāksa and Vijayavarman [thus]—'Capture the villain Bhāgurāyana, by going in pursuit [of him] quickly.'

Pupil—All right. (*Going out and re-entering, with dejection*) Alas ! Oh the pity of it ! The whole arrangement itself has gone out of order. Those Bhadrabhata and others too indeed went away earlier, even at dawn.

Cāṇakya—(*To himself*) Let the paths for all of them without exception (*eva*) be auspicious ! (*Aloud*) My boy, away with dejection ! See

Those, who have already gone away, having something or other in [their] mind, are, verily, gone; those that have remained, let them also, be, at their will, fully prepared to go away. But, let not my intellect go away, which, singly is more [powerful] than

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१ शिष्यः-(सविषादम्) । २ गृह्यतां दुरात्मेति । ३ यदाज्ञापयत्युपाध्यायः । ४ प्रथमत एवास्मभातायां रजन्यामपक्रान्ताः । ५ प्रकामोद्यताः ।

एका[1] केवलमेव साधनविधौ सेनाशतेभ्योऽधिका
नन्दोन्मूलनदृष्टवीर्यमहिमा बुद्धिस्तु मा गान्मम ॥ २५ ॥

(उत्थाय) एष दुरात्मनो भद्रभटप्रभृतीनाहरामि । (प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा । आत्मगतम्) दुरात्मन् राक्षस क्वेदानीं गमिष्यसि । एषोऽहमचिराद्भवन्तम्

स्वच्छन्दमेकचरमुज्ज्वलदानशक्ति-
मुत्सेकिना[2] मदबलेन विगाहमानम् ।
बुद्ध्या निगृह्य वृषलस्य कृते क्रियाया-
मारण्यकं गजमिव प्रगुणीकरोमि[3] ॥ २६ ॥

(इति[4] निष्क्रान्ताः सर्वे)

इति मुद्रालाभो नाम प्रथमोऽङ्कः ।

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hundreds of armies in the matter of the accomplishment [of the desired object], [and] whose efficacy [or, greatness] of power is seen [or, exemplified] in the extermination of the Nandas. (25)

(*Rising up*) Here I shall get back the scoundrels Bhadrabhata and others.

(*Fixing his gaze upon a mark in the air, as though on something tangible, to himself*) [O you] villain, Rāksasa, where would you go now? Here ere long, you, [shall] I

put straight on the work, for the sake of Vrsala, having curbed you by [my] intellect [also, having caught with a remedy devised by the intellect], like a forest [wild] elephant—[you who are] acting singly at will [also, moving about all alone at will], possessed of an outstanding gift of liberality [also, showing the power of profuse ichor], [and] scheming all round with the strength of over-weening pride [also, roaming about the forest, possessed of the energy due to the overflowing ichor]. (26)

[*Exeunt Omnes*

Here ends the First Act called 'The Acquisition of the Signet-ring.'

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१ केवलमर्थसाधन । २ मुत्सेकिनं बलमदेन विगाहमानम् । ३ प्रगुणी । ४ इति निष्क्रान्तौ ।

द्वितीयोऽङ्कः ।

(ततः प्रविशत्याहितुण्डिकः)

आहितुण्डिकः—

जाणन्ति तन्तजुत्तिं जहट्ठिअं मण्डलं अहिलिहन्ति ।
जे मन्तरक्खणपरा ते सप्पणराहिवे उवअरन्ति ॥ १ ॥

[जानन्ति तन्त्रयुक्तिं यथास्थितं मण्डलमभिलिखन्ति ।
ये मन्त्ररक्षणपरास्ते सर्पनराधिपावुपचरन्ति ॥]

(आकाशे) अज्ज किं तुमं भणासि को तुमं त्ति । अज्ज अहं खु आहितुण्डिओ *जिण्णविसो णाम । किं भणासि । अहं वि अहिणा खेलिदुं इच्छामि* त्ति । अह कदरं उण अज्जो वित्तिं उवजीवदि । किं भणासि राअउलसेवकोह्मि त्ति । णं खेलदि एव्व अज्जो अहिणा । कहं विअ । [1]अमन्तोसहिकुसलो वालग्गाही पमत्तो मतङ्गआरोही लद्धाहिआरो जिदकासी राअसेवओ त्ति एदे तिण्णि वि अवस्सं विणासमणुहोन्ति । कहं दिट्ठमेत्तो आदिक्कन्तो एसो । (पुनराकाशे) अज्ज

ACT II

(*Then enter a Snake-charmer*)

Snake-charmer—

Those who know the use of antidotes [also, the plans for the administration of the kingdom], draw out the magic circle in the prescribed manner [also, keep in its proper orbit the circle or Mandala of kings], [and] who are intent on the observance of spells [also, keen on keeping the state secrets] can wait upon [or, deal with] serpent and king. (1)

(*Looking up in the sky*) Noble one, what do you say—' Who are you ?' Noble one, I [am] indeed a snake-charmer by name Jirnavisa. What do you say—' I too would like to sport with the serpent?' Now, what profession again do you live by ? What do you say—' [I am] a servant at the king's household.' Well then, the noble one is actually (*eva*) sporting with a serpent ! How possibly ? A snake-catcher not skilled in

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१ वालग्गाहि अमन्तोसहिकुसलो मत्तगअरारोहो । राअउलसेवओत्ति अवस्सं तिण्णि वि विनासमणुहोन्ति ॥ णोसहिकुसलो वालग्गाही मत्तो मतङ्गआरोहो । जिअकासी राउलसेवओ त्ति अ विणासमणुहोन्ति ॥

किं तुमं भणासि किं एदेसु पेडअसमुग्गएसु त्ति। अज्ज जीविआए संपादआ सप्पा। किं भणासि पेक्खिदुमिच्छामि त्ति। पसीददु अज्जो। अट्ठाणं खु एदं। ता जइ कोदूहलं एहि एदस्सिं आवासे दंसेमि। किं भणासि एदं खु भट्टिणो अमच्चरक्खसस्स गेहं णत्थि अम्हारिसाणं इह पवेसो त्ति। तेण हि गच्छदु अज्जो। मम उण जीविआए पसादेण अत्थि एत्थ पवेसो। कधं एसोवि अतिक्कन्तो। [आर्य किं त्वं भणसि कस्त्वमिति । आर्य अहं खल्वाहितुण्डिको जीर्णविषो नाम। किं भणसि अहमप्यहिना खेलितुमिच्छामीति । अथ कतरां पुनरार्यो वृत्तिमुपजीवति। किं भणसि राजकुलसेवकोऽस्मीति। ननु खेलत्येवार्योऽहिना। कथमिव। अमन्त्रौषधिकुशलो व्यालग्राही प्रमत्तो मतङ्गजारोही लब्धाधिकारो जितकाशी राजसेवक इत्येते त्रयोप्यवश्यं विनाशमनुभवन्ति। कथं दृष्टमानोऽतिक्रान्त एषः। ... आर्य किं त्वं भणसि किमेतेषु पेटकसमुद्गकेष्विति। आर्य जीविकाया. संपादकाः सर्पाः। कि भणसि प्रेक्षितुमिच्छामीति। प्रसीदत्वार्यः अस्थान खल्वेतत्। तद्यदि कौतूहलम् एह्येतस्मिन्नावासे दर्शयामि। कि भणसि एतत् खलु भर्तुरमात्यराक्षसस्य गृह नास्त्यस्मादृशानामिह प्रवेश इति। तेन हि

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spells and medicinal herbs, an intoxicated fellow mounting an elephant, and a king's servant who has secured a position of authority and who is proud of [his] success—all these three certainly go to [or, experience] destruction. What, he has gone away, just when he was seen! (*Again, looking up in the sky*) Noble one, what do you say—'What [is there] in these baskets and caskets?' Noble one, [there are in them] serpents, the means of securing [my] livelihood. What do you say—'I should like to see [them]?' Pardon [or, please], noble one, this [is] indeed an improper place [for that] So, if there is curiosity [in you], come along, I shall exhibit [them] in this abode. What do you say—'This [is] indeed the house of the master, minister Rākṣasa; there could be no entrance here of [ordinary people] like us.' In that case, the noble one may go For me again, there is entrance here, thanks to [my] means of livelihood [or, profession] What! This one also has gone away!

गच्छत्वार्यः । मम पुनर्जीविकायाः प्रसादेनास्त्यत्र प्रवेशः । कथमेषोऽप्य-
तिक्रान्तः ।] २४

(स्वगतम्-संस्कृतमाश्रित्य) अहो आश्चर्यम् । चाणक्यमतिपरिगृहीतं चन्द्र-
गुप्तमवलोक्य विफलमिव राक्षसप्रयत्नमवगच्छामि । राक्षसमतिपरिगृहीतं मलय-
केतुमवलोक्य चलितमिवाधिराज्याच्चन्द्रगुप्तमवगच्छामि । कुतः । २५

कौटिल्यधीरज्जुनिबद्धमूर्तिं मन्ये स्थिरां मौर्यनृपस्य लक्ष्मीम् ।
उपायहस्तैरपि राक्षसेन निकृष्यमाणामिव लक्षयामि ॥ २ ॥

तदेवमनयोर्बुद्धिशालिनोः सुसचिवयोर्विरोधे संशयितेव नन्दकुललक्ष्मीः ।

विरुद्धयोर्भृशमिव मन्त्रिमुख्ययोर्महावने वनगजयोरिवान्तरे ।
अनिश्चयाद्गजवशयेव भीतया गतागतैर्ध्रुवमिह खिद्यते श्रिया ॥३॥

तद्यावदमात्यराक्षसं पश्यामि । (इति परिक्रम्य स्थितः).

(ततः प्रविशत्यासनस्थः पुरुषेणानुगम्यमानः सचिन्तो राक्षसः)

(*To himself, resorting to Sanskrit*) Oh, wonder ! Beholding Candragupta well backed up by the talents of Cāṇakya, I regard Rākṣasa's effort as though futile; beholding Malayaketu well backed up by the talents of Rākṣasa, I regard Candragupta as though dislodged from [his] sovereignty. Why ?

I consider the sovereignty of the Maurya king as firmly established, with [her] form held fast by the cord [in the form] of the intelligence of Kautilya; I [however] notice [her] as though being dragged away by Rākṣasa, even with hands [in the form] of expedients. (2)

So, the sovereignty of the Nanda dynasty has thus fallen in danger, there being the opposition between these [two] efficient ministers endowed with talents.

Surely terrified Royalty is much wearied here by comings and goings owing to the indecisive state of [two] prominent ministers deadly (*bhṛśam*) opposed [to each other], like a female elephant [sandwiched] between [two] wild elephants in a big forest. (3)

I shall now see minister Rākṣasa. [*Keeps on moving about*
(*Then is discovered* Rākṣasa *in an anxious mood, seated, and waited upon by an attendant*)

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१ विकलमिव चाणक्यप्रयत्नमवगच्छामि । २ कुलस्य । ३ विरुद्ध्य । ४ राज-
लक्ष्मीः । ५ भृशमिह । ६ ...ननस्थः स्वभवनगतः पुरुषेण... ।

३ राक्षसः—(सबाष्पम्) कष्टं भोः कष्टम् ।

वृष्णीनामिव नीतिविक्रमगुणव्यापारशान्तद्विषां
नन्दानां विपुले कुलेऽकरुणया नीते नियत्या क्षयम् ।
चिन्तावेशसमाकुलेन मनसा रात्रिंदिवं जाग्रतः
सैवेयं मम चित्रकर्मरचना भित्तिं विना वर्तते ॥ ४ ॥

अथवा

नैवं विस्मृतभक्तिना न विषयव्यासङ्गरूढात्मना
प्राणप्रच्युतिभीरुणा न च मया नात्मप्रतिष्ठार्थिना ।
अत्यर्थं परदास्यमेत्य निपुणं नीतौ मनो दीयते
देवः स्वर्गगतोऽपि शात्रववधेनाराधितः स्यादिति ॥ ५ ॥

Rākṣasa—(*With tears*) Alas! Oh, alas!

The vast family of the Nandas, like [that of] of the Vrsnis, whose enemies had been laid low by the use of the qualities of policy and prowess, having been led to destruction by pitiless fate, the same employment of diverse tactics [also, the painting process] exactly as before, by me, *remaining awake night and day, with* [my] mind quite ill at ease owing to the influence of anxiety, is now without any back-ground [also, wall to paint upon.] (4)

Or rather,

[It is] not on account of [my] forgetting loyalty [to the Nandas], not on account of [my] mind being fixed upon deep attachment to the objects of pleasure, not on account of [my] being afraid of the loss of [my] life, not again on account of [my] being desirous of self-glorification [or, aggrandisement] that by me is devoted closely and completely [my] mind to politics, after having become a slave to others, but because His Majesty [Nanda], though dead [lit. gone to heaven] may be propitiated by the destruction of [his] enemies. (5)

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१ सैवैयं । २ मूढात्मना ।

(आकाशमवलोकयन्) भगवति कमलालये भृशमगुणज्ञासि । कुतः
आनन्दहेतुमपि देवमपास्य नन्दं सक्तासि किं कथय वैरिणि मौर्यपुत्रे ।
दानाम्बुराजिरिव गन्धगजस्य नाशे तत्रैव किं न चपले प्रलयं गतासि ॥६॥

अपि च अनभिजाते !

पृथिव्यां किं दग्धाः प्रथितकुलजा भूमिपतयः
पतिं पापे मौर्यं यदसि कुलहीनं वृतवती ।
प्रकृत्या वा काशप्रभवकुसुमप्रान्तचपला
पुरन्ध्रीणां प्रज्ञा पुरुषगुणविज्ञानविमुखी ॥ ७ ॥

अयि अविनीते तदहमाश्रयोन्मूलनेनैव त्वामकामां करोमि । (विचिन्त्य) मया तावत्सुहृत्तमस्य चन्दनदासस्य गृहे गृहजनं निक्षिप्य नगरान्निर्गच्छता।

(*Looking to the sky*) [O] Divine Laksmi [having lotus as the abode], you are absolutely a non-appreciator of merits. Why ?

Having thrown overboard His Majesty Nanda, although the cause of delight [to all], tell [me] why you are attached to [his] enemy, the Maurya son ? [O] fickle one ! Why did you not go to destruction just there like the line of ichor-water at the destruction of the scent-elephant ? (6)

Moreover, [O] low-born one !

Are [all] the kings born in well-known families burnt down on this earth, that you, [O] sinful one, have chosen the low-born Maurya for [your] husband ? Or, the intelligence of matrons by nature unsteady like the ends of the flower produced by the Kāsa grass, is incapable of [or, averse to] the proper appreciation of the qualities of men. (7)

O immodest one, I shall then make you forfeit [your] desires by the uprooting of [your] resort itself (*Thinking*) I, for the matter of that, have done quite the proper thing in getting out of the city, after having kept the members of [my] family at the house of [my] best friend, Candanadasa Why ?

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१ रत्नानि । २ पार्थं ।

न्याप्यमनुष्ठितम् । कुतः । कुसुमपुराभियोगं प्रत्यनुदासीनो राक्षस इति तत्रस्थानामस्माभिः सहैककार्याणां देवपादोपजीविनां नोद्यमः शिथिलीभविष्यति । चन्द्रगुप्तशरीरमभिद्रोग्धुमस्मत्प्रयुक्तानां तीक्ष्णरसदायिनामुपसंग्रहार्थं परकृत्योपजापार्थं च महता कोशसंचयेन स्थापितः शकटदासः । प्रतिक्षणमरातिवृत्तान्तोपलब्धये तत्संहतिभेदनाय च व्यापारिताः सुहृदो जीवसिद्धिप्रभृतयः । तत्किमत्र बहुना

आत्मजः सपदि सान्वय एव देवः शार्दूलपोतमिव यं परिपोष्य नष्टः ।
तस्यैव बुद्धिविशिखेन भिनद्मि मर्म वर्मीभवेद्यदि न दैवमदृश्यरूपम् (८)

(ततः प्रविशति कञ्चुकी)

कञ्चुकी —

कामं नन्दमिव प्रमथ्य जरया चाणक्यनीत्या यथा

[So that] the efforts of the adherents of the feet of His Majesty [Nanda] residing there, who have the same purpose in view, along with us, would not get slack, because [they would be convinced that] Rākṣasa is not indifferent to [making an] attack on Kusumapura. Śakatadāsa has been placed [there] with a vast store of wealth, for the sake of supporting [or, keeping pleased] the poisoners employed by us to plot against the person [or, life] of Candragupta, and for the sake of secret information about the doings of the enemy [or, for secret overtures with the malcontents on the enemy's side]. Friends, Jīvasiddhi and others have been employed to secure news about the enemy moment after moment and to break up their confederacy. So, in short [or, why say more] in this matter,

By the shaft of [my] intellect, shall I break through the vital parts of that same person, having brought up whom, like the cub of a tiger, His Majesty fond of children, became extinct along with the family itself, all of a sudden, if fate in invisible form would not act as an armour [against the shaft]. (8)

(*Then enter* Chamberlain)

Chamberlain—

Having crushed passion like Nanda, by old age as by Cānakya's policy, has been gradually made firm Dharma

धर्मो मौर्य इव क्रमेण नगरे नीतः प्रतिष्ठां मयि ।
तं संप्रत्युपचीयमानमनु मे लब्धान्तरः सेवया
लोभो राक्षसवज्जयाय यतते जेतुं न शक्नोति च ॥९॥

(परिक्रम्य) अयममात्यराक्षसः । (उपसृत्य) स्वस्ति भवते ।

राक्षसः—आर्य जाजले अभिवादये । प्रियंवदक आसनमानीयताम् ।

प्रियंवदकः—एदं आसणं । उवविसदु अज्जो । [इदमासनम् उपविशतु आर्यः ।] १

कञ्चुकी—(उपविश्य) कुमारो मलयकेतुरमात्यं विज्ञापयति । चिरात्प्रभृत्यार्यः परित्यक्तोचितशरीरसंस्कार इति पीड्यते मे हृदयम् । यद्यपि सहसा स्वामिगुणा न शक्यन्ते विस्मर्तुं तथापि मद्विज्ञापनां मानयितुमर्हत्यार्यः । ६ (इत्याभरणानि प्रदर्श्य) इमान्याभरणानि कुमारेण स्वशरीरादवतार्य प्रेषितानि धारयितुमर्हत्यार्यः ।

[piety] within me, like Maurya [Candragupta] in the city [of Kusumapura], that [Dharma, Candragupta] now growing apace [stronger], greed, like Rākṣasa, getting an opportunity through service is trying to conquer [or, over-reach], but is unable to succeed. (9)

(*Moving about*) Here [is] minister Rākṣasa. (*Approaching*) Prosperity to your honour !

Rākṣasa—Noble Jājali, I salute [you] Priyamvadaka, get a seat

Priyamvadaka—Here [is] the seat Let the Noble one sit down.

Chamberlain—(*Sitting down*) Prince Malayaketu requests the Minister [as follows]—'My heart is pained that the Noble one has long since given up [using] the usual decorations for the body Although it is not possible to forget the merits of the master [Nanda] all at once, still the Noble one deserves to honour [that is, comply with] my request.' (*Displaying the ornaments*) The Noble one deserves to wear these ornaments sent by the Prince, after having taken [them] off from his [own] person.

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१ [illegible] । २ [illegible] । ३ [illegible] । ४ ([illegible]) [illegible] । [illegible] ([illegible]) [illegible] । ५ (आभरणं [illegible]) [illegible] ।

१ राक्षसः—आर्य जाजले विज्ञाप्यतामस्मद्वचनात्कुमारः । विस्मृता[1] एव भवद्गुणपक्षपातेन स्वामिगुणाः । किंतु

न तावन्निर्वीर्यैः परपरिभवाक्रान्तिकृपणै-
र्वहाम्यङ्गैरेभिः प्रतनुमपि संस्काररचनाम् ।
न यावन्निःशेषक्षपितरिपुचक्रस्य[2] निहितं
सुगाङ्गे हेमाङ्कं नृवर तव सिंहासनमिदम् ॥ १० ॥

कञ्चुकी—अमात्ये नेतरि सुलभमेतत्[3]कुमारस्य । तत्प्रतिमान्यतां कुमारस्य प्रथमः प्रणयः ।

३ राक्षसः—आर्य कुमार इवानतिक्रमणीयवचनो भवानपि । तदनुष्ठीयतां[4] कुमारस्याज्ञा ।

कञ्चुकी—(नाट्येन भूषणानि[5] परिधाप्य) स्वस्ति भवते । साधयाम्यहम् ।

६ राक्षसः—आर्य अभिवादये ।   (कञ्चुकी निष्क्रान्तः)

Rākṣasa—Noble Jājali, respectfully submit to the Prince in our name:—The merits of [my former] master have already been forgotten, owing to [my] attachment to your [own] merits. But

I will not wear even the slightest decoration-arrangement on these limbs impotent and pitiable owing to [their] being subjected to insult by the enemies, so long as this golden throne of you with the circle of [your] enemies completely wiped out, is not set up in the Sugānga [palace] (10)

Chamberlain—With the Minister as the leader, this [is] easy to accomplish for the Prince. So, let the first request of the Prince be honoured [by being complied with].

Rākṣasa—Noble one, like the Prince, you too [are] one whose word must not be transgressed. So, let the Prince's command be acted upon.

Chamberlain—(*Gesticulating putting on ornaments on Rākṣasa's person*) Prosperity to you! I shall go [now]

Rākṣasa—Noble one, I salute [you]. [*Exit* Chamberlain

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१ विस्मृता मया स्वामिगुणास्त्वत्पक्षपातिना । २ रिपुवर्गस्य । ३ सर्वमपि सुलभं कुमारस्य । ४ तदनुष्ठीयते । ५ (५ भूषयित्वा) ।

राक्षस —प्रियंवदक ज्ञायतां कोऽस्मद्दर्शनार्थी द्वारि तिष्ठतीति।

प्रियंवदक —ज अमच्चो आणवेदि। (इति परिक्रम्य आहितुण्डिकं दृष्ट्वा) अज्ज को तुमं। [यदमात्य आज्ञापयति। . .आर्य कस्त्वम्।]

आहितुण्डिक —भद्द अहं खु आहितुण्डिओ जिण्णविसो णाम। इच्छामि अमच्चस्स पुरदो सप्पेहिं खेलिदुं। [भद्र अहं खल्वाहितुण्डिको जीर्णविषो नाम। इच्छाम्यमात्यस्य पुरतः सर्पैः खेलितुम्।]

प्रियंवदक —चिट्ठ जाव अमच्चस्स णिवेदेमि। (राक्षसमुपसृत्य) अमच्च एसो खु सप्पोपजीवी इच्छदि सप्पे दसेदुं। [तिष्ठ यावदमात्याय निवेदयामि। अमात्य एष खलु सर्पोपजीवीच्छति सर्पान् दर्शयितुम्।]

राक्षस —(वामाक्षिस्पन्दनं सूचयित्वा आत्मगतम्) कथं प्रथममेव सर्पदर्शनम्। (प्रकाशम्) प्रियंवदक न नः कौतूहलं सर्पदर्शने तत्परितोष्य विसर्जयैनम्।

प्रियंवदक —तह। [तथा।] (इत्याहितुण्डिकमुपसृत्य) अज्ज एसो खु दे

Rāksasa—Priyamvadaka, find out who stands at the door, desirous of seeing us

Priyamvadaka—As the Minister commands (*Moving about, seeing the Snake charmer*) *Noble one, who [are] you?*

Snake-charmer—Good friend I [am] indeed a snake-charmer, by name Jirnavisa I wish to give a performance [lit to play] with the serpents before the minister

Priyamvadaka—Stay while I inform the minister (*Approaching* Rakṣasa) Minister, here [is] indeed a fellow living by [the exhibition of his] serpents, [who] wishes to exhibit [his] serpents

Rāksasa—(*Indicating the throbbing of the left eye, to himself*) What! the sight of serpents at the very start! (*Aloud*) Priyamvadaka we have no curiosity to see serpents so, having well gratified [him by some buckshecsh] dismiss him

Priyamvadaka—All right (*Approaching the* Snake-charmer) Noble one, here does the minister favour you with

१ सप्पजीवी इच्छदि सप्पेहिं अमच्चस्स पुरदो खेलिदुं। २ ज अमच्चो आणवेदि।

दंसणकेज्जेण अमच्चो पसादं करेदि । ण उण सप्पदंसणेण । [आर्य एष खलु ते दर्शनकार्येणामात्यः प्रसादं करोति । न पुनः सर्पदर्शनेन ।]

आहितुण्डिकः—भेद्द विण्णवेहि अमच्चं ण केवलं अहं सप्पोपजीवी पाउडकवी क्खु अहं । ता जइ मे दंसणेण अमच्चो पसादं ण करेदि तदो एदं पत्तअं वाचेदुं पसीददु त्ति । [भद्र विज्ञापयामात्यं न केवलमहं सर्पोपजीवी प्राकृतकविः खल्वहम् । तस्माद्यदि मे दर्शनेनामात्यः प्रसादं न करोति तत एतत्पत्रकं वाचयितुं प्रसीदत्विति ।]

प्रियंवदकः—(पत्रं गृहीत्वा राक्षसमुपसृत्य) अमच्च एसो खु अमच्चं विण्णवेदि ण केवलं अहं सप्पोपजीवी पाउडकवी खु अहं । ता जइ मे अमच्चो दंसणेण पसादं ण करेदि तदो एदं वि दाव पत्तअं वाँचेदु त्ति । [...अमात्य एष खल्वमात्यं विज्ञापयति न केवलमहं सर्पोपजीवी प्राकृतकविः खल्वहम् । तस्माद्यदि मे अमात्यो दर्शनेन प्रसादं न करोति तत एतदपि तावत्पत्रकं वाचयत्विति ।]

राक्षसः—(पत्रं गृहीत्वा वाचयति)

पाऊण निरवसेसं कुसुमरसं अत्तणो कुसलदाए ।
जं उग्गिरेइ भमरो अण्णाणं कुणइ तं कज्जं ॥ ११ ॥

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the outcome of [his] witnessing [your exhibits], not again with seeing [them].

Snake-charmer—Good friend, respectfully submit to the minister—'Not only [am] I one living by snakes [a snake-charmer], but a Prākrt poet too. So, if the minister does not do me the favour of an audience, then let him be pleased to read out this note.'

Priyamvadaka—(*Taking the note, approaching* Rāksasa) Minister, here indeed he respectfully submits to the Minister—'Not only [am] I one living by snakes [a snake-charmer], but a Prākrt poet too. So, if the minister does not do me the favour of an audience, then let him at any rate just read this note.'

Rākṣasa—(*Taking the letter, reads*)

What the bee emits, after having drunk the entire juice from the flower, by his own skill, that does the work of others. (11)

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१ फलेन । २ दंसणेण । ३ भद्दमुह विण्णवेहि मह वअणेण अमच्चं । ४ वाचेदुं पसीददु त्ति ।

[पीत्वा निरवशेषं कुसुमरसमात्मनः कुशलतया ।
यदुद्गिरति भ्रमरोऽन्येषां करोति तत्कार्यम् ॥]

(विचिन्त्य स्वगतम्] अये कुसुमपुरवृत्तान्तज्ञो भवत्प्रणिधिरिति गाथार्थः । कार्यव्यग्रत्वान्मनसः प्रभूतत्वाच्च प्रणिधीनां विस्मृतम् । इदानीं स्मृतिरुपलब्धा । व्यक्तमाहितुण्डिकच्छद्मना विराधगुप्तेनानेन भवितव्यम् । (प्रकाशम्) प्रियंवदक प्रवेशयैनं सुकविरेषः श्रोतव्यमस्मात्सुभाषितम् ।

प्रियंवदकः—तह । [तथा ।] (इति आहितुण्डिकमुपसृत्य) उपसप्पदु अज्जो । [उपसर्पत्वार्यः ।]

आहितुण्डिकः—(उपसृत्य विलोक्य च स्वगतम् । संस्कृतमाश्रित्य) अयममात्यराक्षसः । स एषः

वामां बाहुलतां निवेश्य शिथिलं कण्ठे विवृत्तानना
स्कन्धे दक्षिणया बलान्निहितयाप्यङ्के पतन्त्या मुहुः ।

(*Thinking, to himself*) Ah ! '[I am] your spy conversant with the news from Kusumapura'—this [is] the [hidden] purport of the couplet [This] was forgotten [by me] owing to [my] mind being engrossed in [various] affairs and owing to the very large number of spies [employed] Now, remembrance has come back [to me] Obviously, this one must be Virādhagupta under the guise of a snake-charmer. (*Aloud*) Priyamvadaka, usher him in, he [is] a good poet. Some good sayings from him deserve to be heard.

Priyamvadaka—All right. (*Approaching the* Snake-charmer) Let the noble one approach

Snake-charmer—(*Approaching and beholding, to himself, resorting to Sanskrit*) Here [is] minister Rākṣasa. He [is] one,

afraid [or, suspicious] of whose strenuous efforts, Srī [Royalty], having placed [her] left creeper-like hand loosely on the neck [of Candragupta], with [her] face turned away, with the right [creeper-like hand] falling down on the lap repeatedly, although placed on [Can-

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१ ...मस्माभिः सुभाषितम् । २ जं अज्जो आणवेदि । ३ नात्पेनोपसृत्य । ४ संस्कृतं...dropped.

गाढालिङ्गनसङ्गपीडितमुखं यस्योद्यमाशङ्किनी
मौर्यस्योरसि नाधुनापि कुरुते वामेतरं श्रीः स्तनम् ॥ १२ ॥

(प्रकाशम्) जेदु अमच्चो । [जयत्वमात्यः ।]

राक्षसः—(विलोक्य ।) अये विराध (इत्यर्धोक्ते) ननु प्ररूढश्मश्रुः । प्रियंवदक भुजंगैरिदानीं विनोदयितव्यम् । तद्विश्रम्यतामितः परिजनेन । त्वमपि स्वाधिकारमशून्यं कुरु ।

प्रियंवदकः—तह । [तथा ।] (इति सपरिवारो निष्क्रान्तः)

राक्षसः—सखे विराधगुप्त इदमासनमास्यताम् । (विराधगुप्त उपविष्टः)

राक्षसः—(निर्वर्ण्य) अये देवपादपद्मोपजीविनोऽवस्थेयम् । (इति रोदिति)

विराधगुप्तः—अमात्य अलं शोकेन । नातिचिरादमात्योऽस्मान् पुरातनीमवस्थामारोपयिष्यति ।

राक्षसः—सखे वर्णय कुसुमपुरवृत्तान्तम् ।

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dragupta's] shoulder by force, does not even now place on the bosom of Maurya [her] right [lit. other than the left] breast in a manner in which the nipple is pressed owing to the close contact in a fast embrace ! (12)

(*Aloud*) Victory to the Minister !

Rākṣasa—(*Beholding*) Ah! Virādha-(*with this half-uttered*), I say, unshaved [or, big-bearded] Priyamvadaka, now I should be diverting [myself] with the serpents; so, let the attendants retire from here. You too go about your business [lit. make your office not deserted]

Priyaṁvadaka—All right. [*Exit with the retinue*

Rākṣasa—Friend Virādhagupta, please take this seat. [Virādhagupta *sits down*

Rākṣasa—(*Scrutinising*) Oh [how miserable] this state of one serving the lotus-like feet of His Majesty [Nanda] ! [*Weeps*

Virādhagupta—Minister, away with grief. Ere very long, the Minister would restore us to [our] former position.

Rākṣasa—Friend, describe the happenings in Kusumapura

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१ (इत्यर्धोक्ते विस्मृतिः) प्रियंवदक । २ विनोदयामः । ३ विराधगुप्तः—यदाज्ञापयत्यमात्यः (उपविष्टः) । नाट्येनोपविष्टः । ४ (निर्वर्ण्य सबाष्पम्) अहो देवपादोपजीविनो जनस्यावस्था ।

विराधगुप्तः—अमात्य विस्तीर्णः कुसुमपुरवृत्तान्तस्तत्कुतः प्रभृति वर्णयामि।

राक्षसः—सखे चन्द्रगुप्तस्यैव तावन्नगरप्रवेशात्प्रभृत्यस्मत्प्रयुक्तैः तीक्ष्णरसदायिभिः किमनुष्ठितमित्याद्यादितः श्रोतुमिच्छामि ।

विराधगुप्तः—एष कथयामि । अस्ति तावच्छकयवनकिरातकाम्बोजपारसीकबाल्हीकप्रभृतिभिश्चाणक्यमतिपरिगृहीतैश्चन्द्रगुप्तपर्वतेश्वरबलैरुदधिभिरिव प्रलयोच्चलितसलिलैः समन्तादुपरुद्धं कुसुमपुरम् ।

राक्षसः—(शस्त्रमाकृष्य ससंभ्रमम्) आः मयि स्थिते कः कुसुमपुरमुपरोत्स्यति । प्रवीरक प्रवीरक क्षिप्रमिदानीम्

प्राकारं परितः शरासनधरैः क्षिप्रं परिक्रम्यतां
द्वारेषु द्विरदैः प्रतिद्विपघटाभेदक्षमैः स्थीयताम् ।
त्यक्त्वा मृत्युभयं प्रहर्तुमनसः शत्रोर्बले दुर्बले
ते निर्यान्तु मया सहैकमनसो येषामभीष्टं यशः ॥ १३ ॥

Virādhagupta—Minister, [it is] a long drawn out affair about Kusumapura; starting from what, shall I describe it ?

Rākṣasa—Friend, I should like to hear from the beginning, as to what was done by the poisoners employed by us, ever since just the entry of Candragupta himself into the city.

Virādhagupta—Here I tell [all] There was, to start with, *Kusumapura besieged on all sides by the armies of* Candragupta and Parvatesvara, [composed of] Śakas, Yavanas, Kirātas, Kāmbojas, Pārasikas, Bāhlikas and others well backed up by the brains of Cāṇakya, as though with oceans with [their] waters tossed on high at world-destruction.

Rākṣasa—(*Drawing his sword, in great excitement*) Ah! Who would [dare to] besiege Kusumapura, when I am alive ! *Pravīraka, Pravīraka ! Quickly now*

let the rampart be encircled all round the city-wall, by the archers; let the elephants capable of breaking through the columns of the enemy's elephants take [their] position at the gates; [and] let those to whom fame is covetable and who are of one mind [with me] start off with me, desirous of striking at the weak force of the enemy, leaving [all] fear of death ! (13)

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१ Lines 11-13 dropped. २ सिंगगुप्त स्तैन...। ३ द्विरंदे।

विराधगुप्तः—अमात्य अलमावेगेन । वृत्तमिदं वर्ण्यते ।

राक्षसः—(निःश्वस्य) कष्टं वृत्तमिदम् । मया पुनर्ज्ञातं स एवायं काल इति ।
१ (शस्त्रमुत्सृज्य) हा देव नन्द स्मरामि ते राक्षसं प्रति प्रसादातिशयम् ।
त्वमत्र संग्रामकाले

यत्रैषा मेघनीला चरति गजघटा राक्षसस्तत्र याया-
देतत्पारिप्लवाम्भःप्लुति तुरगबलं वार्यतां राक्षसेन ।
पत्तीनां राक्षसोऽन्तं नयतु बलमिति प्रेषयन्महामाज्ञा-
महासीः प्रीतियोगात्स्थितमिव नगरे राक्षसानां सहस्रम् ॥१४॥

ततस्ततः ।

विराधगुप्तः—ततः समन्तादुपरुद्धं कुसुमपुरमवलोक्य बहुदिवसप्रवृत्तम-
२ तिमहदुपरोधवैशसमुपरि पौराणां परिवर्तमानमसहमाने तस्यामप्यवस्थायां
पौरजनापेक्षया सुरङ्गामेत्यापक्रान्ते तपोवनाय देवे सर्वार्थसिद्धौ, स्वामिविरहा-

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Virādhagupta—Minister, away with [this] excitement. [It is] a past event that is being described.

Rākṣasa—(*Sighing*) Alas! This [is] a past event! I again was under the impression that this [was] the same time now. (*Letting fall the sword*) Alas! Lord Nanda! I remember your excessive kindness towards Rāksasa. You at the time of the battle here,

'Where this column of elephants dark like the cloud
is moving on, Rāksasa should move [or attack] there;'
'let this cavalry force bounding up like rolling waters,
be repelled by Rāksasa; 'let Rāksasa take to destruction
the infantry division' — issuing such orders to me, as
a result of your love [for me] thought as though
a thousand Rāksasas were existing in the city. (14)

What next?

Virādhagupta—Then, when His Majesty Sarvārthasiddhi, seeing Kusumapura besieged on all sides, unable to bear the very great hardships confronting the citizens due to the siege, that had been in vogue for many days, had escaped to a penance-grove, making use of an underground passage even in those circumstances out of consideration for the citizens, when your armies that had slackened their efforts, as a sequel to the absence of the king,

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१ सर्वार्थसिद्धे स्मरामि ते राक्षसः प्रसादानाम् । २ प्रभृति महदुपरोध... ।

त्वाशिथिलीकृतप्रयत्नेषु युष्मद्बलेषु जयघोषणाव्याघातादिसाहसानुमितेष्वन्त-:
र्नगरवासिषु, पुनरपि नन्दराज्यप्रत्यानयनाय सुरङ्गया बहिरपगतेषु युष्मासु, ६
चन्द्रगुप्तनिधनाय युष्मत्प्रयुक्तया विषकन्यया घातिते तपस्विनि पर्वतेश्वरे,

राक्षसः—सखे पश्याश्चर्यम् ।

कर्णेनेव विषाङ्गनैकपुरुषव्यापादिनी रक्षिता
हन्तुं शक्तिरिवार्जुनं बलवती या चन्द्रगुप्तं मया ।
सा विष्णोरिव विष्णुगुप्तहतकस्यात्यन्तिकश्रेयसे
हैडिम्बेयमिवैत्य पर्वतनृपं तद्वध्यमेवावधीत् ॥ १५ ॥

विराधगुप्तः—अमात्य दैवस्यात्र कामचारः । कीक्रियताम् ।

राक्षसः—ततस्ततः ।

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could be inferred as [still] residing within the city, on account of the daring acts such as disturbances at the Victory-proclamation, when you had escaped outside by the underground passage, for [making efforts to secure] the restoration of the sovereignty of the Nandas once again, when poor [or, innocent] Parvatesvara was destroyed by the poison-maiden employed by you for [bringing about] Candragupta's death,

Rākṣasa—Friend, see the wonder !

That potent poison-maiden, capable of destroying one man, who had been kept ready by me for the destruction of Candragupta, having gone to king Parvata, killed him, to the everlasting benefit of the accursed Cāṇakya [Visnugupta], who [Parvata] was his victim-designate himself, just as the formidable missile, guaranteed to destroy one man, which had been reserved by Karna for killing Arjuna, having come into contact with the son of Hidimbā, to the very great benefit of Krsna, killed him who was its intended victim. (15)

Virādhagupta—Minister, [it was but] a wanton action of Fate in this connection. What could be done [by us]?

Rākṣasa—What next ?

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१ प्रतिपे । २ किमत्र क्रियते ।

विराधगुप्तः—पितृवधत्रासादपक्रान्ते कुमारे मलयकेतौ, विश्वासिते पर्वतकभ्रातरि वैरोचके, प्रकाशिते च चन्द्रगुप्तस्य नन्दभवनप्रवेशे, चाणक्यहतकेनाहूयाभिहिताः सर्व एव कुसुमपुरनिवासिनः सूत्रधाराः यथा सांवत्सरिकादेशादर्धरात्रसमये चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यति । अतः पूर्वद्वारात्प्रभृति संस्क्रियतां राजभवनमिति। ततः सूत्रधारैराभिहितम् — आर्य प्रथममेव देवस्य चन्द्रगुप्तस्य नन्दभवनप्रवेशमुपलभ्य सूत्रधारेण दारुवर्मणा कनकतोरणन्यासादिभिः संस्कारविशेषैः संस्कृतं प्रथमराजभवनद्वारम् । अस्माभिरिदानीमभ्यन्तरे संस्कार आधेय इति। ततश्चाणक्यवटुनानादिष्टेनैव सूत्रधारेण दारुवर्मणा संस्कृतं राजभवनद्वारमिति परितुष्टेन सुचिरं दारुवर्मणो दाक्ष्यं प्रशस्याभिहितम् अचिरादस्य दाक्ष्यस्यानुरूपं फलमधिगमिष्यसि दारुवर्मन्निति ।

Virādhagupta—When Prince Malayaketu had fled, owing to the fright at the murder of [his] father, when Vairocaka, Parvataka's brother, had been taken into confidence, and [the fact that] Candragupta's [state-] entry into the palace of the Nandas [would take place at a particular time] had been publicly announced, all the carpenters without exception residing in Kusumapura were called by the accursed Cānakya and addressed as follows:—'Owing to the directions of the astrologers, Candragupta's [state-] entry into the palace of the Nandas would take place at midnight. So, let the palace be decorated right up from the Eastern [or, main] gate.' Thereupon the carpenters said:—'Noble one, having come to know of His Majesty Candragupta's [state-] entry into the palace of the Nandas, the carpenter Dāruvarman has [already] decorated the front gate of the palace with special decorations like the fixing up of golden arches. Decoration in the interior parts would have now to be done by us.' Thereupon the Cānakya chap, quite satisfied at the fact that the palace-gate had been decorated by the carpenter Dāruvarman, without even being ordered [to do so], having eulogised for a long time Dāruvarman's diligence said:—'Dāruvarman, you would ere long secure the fruit commensurate with this [your] diligence.'

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१ वैरोधके । २ प्रथमद्वारा...। ३ प्रवेशो भविष्यतीति सूत्रधारेण । ४ परितुष्टेनेव।

राक्षसः—(सोद्वेगम्) सखे कुतश्चाणक्यवटोः परितोषः। अफलमनिष्टफलं वा दारुवर्मणः प्रयत्नमवगच्छामि। यदनेन बुद्धिमोहादथवा राजभक्तिप्रकर्षा-न्नियोगकालमप्रतीक्षमाणेन जनितश्चाणक्यवटोश्चेतसि बलवान्विकल्पः। ततस्ततः।

विराधगुप्तः—ततश्चाणक्यहतकेनानुकूललग्नवशादर्धरात्रसमये चन्द्रगुप्तस्य नन्दभवनप्रवेशो भविष्यतीति शिल्पिनः पौरांश्च गृहीतार्थान् कृत्वा तस्मिन्नेव क्षणे पर्वतेश्वरभ्रातरं वैरोचकमेकासने चन्द्रगुप्तेन सहोपवेश्य कृतः पृथ्वी-राज्यविभागः।

राक्षसः—किं[1] वातिसृष्टः पर्वतकभ्रात्रे वैरोचकाय पूर्वप्रतिश्रुतः राज्यार्ध-विभागः।

विराधगुप्तः—अथ किम्।

राक्षसः—(स्वगतम्) नियतमतिधूर्तेन चाणक्यवटुना तस्यापि तपस्विनः

Rākṣasa—(*With regret*) Friend, whence [could there be] satisfaction of the Cāṇakya chap? I fancy Dāruvarman's effort to be either futile or ending disastrously, inasmuch as by him not waiting till the time of the order, either through aberration of the mind or through excess of loyalty, was created in the mind of the Cāṇakya chap a strong suspicion. What next?

Virādhagupta—Then, the accursed Cāṇakya, having let the artisans and citizens know that Candragupta's [state-] entry into the palace of the Nandas would take place at midnight, owing to the auspicious conjunction [of the planets], [and] having made at that very moment Vairocaka, Parvateśvara's brother, occupy the same seat [throne] along with Candragupta, divided the kingdom of the earth [between them]

Rākṣasa—What! Was the share of half of the kingdom, promised before, given over to Vairocaka, Parvataka's brother?

Virādhagupta—Yes [or, quite so].

Rākṣasa—(*To himself*) Surely, the arch-rogue Cāṇakya chap, having thought of the secret murder in some way

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१ किमतिसृष्टः...पूर्वप्रतिश्रुतं राज्यार्धम्।

कमप्युपांशुवधमाकलय्य पर्वतेश्वरविनाशेन जनितमयशः प्रमार्ष्टुमेषा लोकप्रसिद्धिरुपचिता[1]। (प्रकाशम्) ततस्ततः ।

विराधगुप्तः—ततः प्रथममेव प्रकाशिते रात्रौ चन्द्रगुप्तस्य नन्दभवनप्रवेशे कृताभिषेके किल विमलमुक्तामणिपरिक्षेपविरचितचित्रपट[2]मयवारबाणप्रच्छादितशरीरे मणिमयमुकुटनिबिडनियमितरुचिरतरमौलौ सुरभिकुसुमदामवैकक्ष्यावभासितविपुलवक्षःस्थले[3] परिचिततमैरप्यनभिज्ञायमानाकृतौ[4] चाणक्यहतकादेशाच्चन्द्रगुप्तोपवाह्यां चन्द्रलेखां नाम गजवशामारुह्य चन्द्रगुप्तानुयायिना राजलोकेनानुगम्यमाने देवस्य नन्दस्य भवनं प्रविशति वैरोचके युष्मत्प्रयुक्तेन दारुवर्मणा सूत्रधारेण चन्द्रगुप्तोऽयमिति मत्वा तस्योपरि पातनाय सज्जीकृतं यन्त्रतोरणम् । अत्रान्तरे बहिर्निगृहीतवाहनेषु स्थितेषु

(*kam*) or other, of that poor [Vairocaka] also, must have arranged for this publicity [stunt], in order to wipe out the infamy aroused by the destruction of Parvateśvara ! (*Aloud*) What next ?

Virādhagupta—Then, with Candragupta's [state-] entry into the palace of the Nandas at night having been already advertised, when Vairocaka, who was reported to have been installed on the throne, with [his] body covered over with an armour having a variegated texture, made of bright pearls studded all over, with [his] head all the more lovely, being closely fitted with a jewelled crown, with [his] expansive chest resplendent with garlands of fragrant flowers worn over the left shoulder and under the right arm across the chest, with [his] form not recognisable even by those most familiar [with him], was entering the palace of King Nanda, mounted, under orders from the accursed Cāṇakya, on a female elephant by name Candralekhā earmarked for riding (*upavāhyā*) by Candragupta, [and] followed by the group of princes [or, kings] usually accompanying Candragupta, the carpenter Dāruvarman employed by you, thinking he was Candragupta, got ready the mechanical archway for being hurled upon him. In the meanwhile, when the kings, Candragupta's [usual] attendants remained outside with their steeds [or elephants] reined in, Candra-

१ जनितस्यायशसः परिहारार्थमेषा । २ पट्टमयवारबाणप्रच्छादित । ३ कुसुमवैकक्षिकावभासिन । ४ परिचितदर्शनैरप्य ।

चन्द्रगुप्तानुयायिषु नृपेषु युष्मत्प्रयुक्तेनैव चन्द्रगुप्तनिषादिना वैर्वरकेण कनकदण्डिकान्तर्निहितामसिपुत्रिकामाक्रष्टुकामेनावलम्बिता करेण कनकशृङ्खलावलम्बिनी कनकदण्डिका ।

राक्षसः—(स्वगतम्) उभयोरप्यस्थाने यत्नः।

विराधगुप्तः—अथ जघनाभिघातमुत्प्रेक्षमाणा गजवधूरतिजवनतया गत्यन्तरमारूढवती । प्रथमगत्यनुरोधप्रत्याकलितमुक्तेन प्रभ्रष्टलक्ष्यं पतता यन्त्रतोरणेनाकृष्टकृपाणीव्यग्रपाणिरनासादयन्नेव चन्द्रगुप्ताशया वैरोचकं हतस्तपस्वी वर्वरकः । ततो दारुवर्मणा यन्त्रतोरणनिपातनादात्मवधमाकलय्य पूर्वमेवोत्तुङ्गतोरणस्थलमारूढेन यन्त्रघट्टनबीजं लोहकीलकमादाय हस्तिनीगत एव हतस्तपस्वी वैरोचकः ।

राक्षसः—कष्टमनर्थद्वयमापतितम् । न हतश्चन्द्रगुप्तो हतौ वैरोचकवर्वरकौ

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gupta's mahout Varvaraka, also employed by yourself, held up in [his] hand a [hollow] golden stick hanging by a golden chain, desirous of drawing out the dagger kept inside [or, concealed within] the [hollow] golden stick.

Rākṣasa—(*To himself*) The effort of even both of them [was] out of place.

Virādhagupta—Now the female elephant apprehending a stroke on [her] hips, changed over very quickly to another gait. By the mechanical arch which was let go, planned in accordance with the previous gait, [but] falling down, quite missing [its] mark, was killed poor Varvaraka with his hand holding fast the drawn dagger even before he could reach out to Vairocaka, taking him to be Candragupta. Then was killed poor Vairocaka while just seated on the female elephant, by Dāruvarman taking out the iron wedge [used as] the key for moving the mechanism, who had already taken his stand upon the elevated piece of ground [or, platform] on which the archway was erected, anticipating his own death, on account of the letting down of the mechanical archway.

Rākṣasa—Alas! A pair of disasters has befallen [us]. Candragupta [was] not killed, [but] Vairocaka and Varvaraka

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१ वर्वरकेण ।

दैवेन । अथ सूत्रधारो दारुवर्मा कथम् ।

विराधगुप्तः—वैरोचकपुरःसरेण पदातिलोकेनैव लोष्टघातं हतः ।

राक्षसः—(सास्रम्) कष्टम् । अहो वत्सलेन सुहृदा दारुवर्मणा वियुक्ताः स्मः । अथ तत्रत्येन भिषजाभयदत्तेन किमनुष्ठितम् ।

विराधगुप्तः—सर्वमनुष्ठितम् ।

राक्षसः—(सहर्षम्) किं[3] हतो दुरात्मा चन्द्रगुप्तः ।

विराधगुप्तः—दैवान्न हतः ।

राक्षसः—(सविषादम्) तत्किमिदानीं कथयसि सर्वमनुष्ठितमिति ।

विराधगुप्तः—अमात्य कल्पितमनेन, योगचूर्णमिश्रितमौषधं चन्द्रगुप्ताय । तत्प्रत्यक्षीकुर्वता चाणक्यहतकेन कनकभाजने वर्णान्तरमुपलभ्याभिहितश्चन्द्रगुप्तः । वृषल सविषमिदमौषधम् न पातव्यमिति ।

[were] killed by Fate! Now, what about the carpenter Dāruvarman!

Virādhagupta—By the infantry people marching in front of Vairocaka, was he pelted to death with clods of earth!

Rākṣasa—(*With tears*) Alas! We have been bereft of [our] affectionate friend, Dāruvarman. Now, what has been done by the physician Abhayadatta staying there?

Virādhagupta—Everything was done.

Rākṣasa—(*With joy*) What! Is the villian Candragupta killed?

Virādhagupta—Not killed through [the working of] Fate!

Rākṣasa—(*With dismay*) Then how did you say just now 'Everything was done?'

Virādhagupta—Minister, by him was prepared [some] medicine mixed with magical powder, for Candragupta. [But] the accursed Cāṇakya, noticing a change of colour [of that medicine when put] into a gold vessel, while testing it, said to Candragupta: 'Vrsala, this medicine [is mixed] with poison, [it] should not be drunk.'

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१ (सानेगमात्मगतम्) नैतावुभौ हतौ दैवेन वयमेव हताः । (प्रकाशम्) अथ । २ लोष्टैनैव । ३ अपि हतो ।

राक्षसः—शठ. खल्वसौ बटुः । अथ स वैद्यः कथम् ।

विराधगुप्त.—तदेवौषधं पायितो मृतश्च ।

राक्षस.—(सविषादम्) अहो महान्विज्ञानराशिरुपरतः।अथ तस्य शयनाधिकृतस्य प्रमोदकस्य किं वृत्तम् ।

विराधगुप्तः—यदितरेषाम् ।

राक्षसः—(सोद्वेगम्) कथमिव ।

विराधगुप्त.—स खलु मूर्खस्तं युष्माभिरतिसृष्टं महान्तमर्थराशिमवाप्य महता व्ययेनोपभोक्तुमारब्धवान् । ततः कुतोऽयं भूयान्धनागम इति पृच्छ्यमानो यदा वाक्यभेदान्बहूनगमत्तदा चाणक्यहतकेन विचित्रवधेन व्यापादित. ।

राक्षस.—(सोद्वेगम्) कथमत्रापि दैवेनोपहता वयम् । अथ शयितस्य चन्द्रगुप्तस्य शरीरे प्रहर्तुमस्मत्प्रयुक्तानां राजगृहस्यान्तर्भित्ति सुरङ्गामेत्य प्रथममेव निवसतां बीभत्सकादीनां को वृत्तान्त. ।

Rak*s*asa—A rogue indeed [is] that chap! Now, what about that physician?

Viradhagupta—He was made to drink that very medicine, and [as a consequence] he died.

Rāk*s*asa—(*With dismay*) Oh, a great treasure of knowledge has passed away! Now, what news about Pramodaka, that [king's] bed room officer?

Virādhagupta—The same as about others

Rākṣasa—(*With excitement*) How possibly?

Virādhagupta—That idiot indeed, having secured the vast store of wealth given over by you, started enjoying [himself] at considerable expense Thereupon, when on being asked 'Whence this acquisition of great wealth?' he made many contradictory statements, he was done away by a novel [process of] killing [that is, by torture] by the accursed Cānakya

Rāk*s*asa—(*With excitement*) What? [Were] we checkmated by Fate here too! Now, what news about Bibhatsaka and others employed by us to strike at the person of Candragupta while sleeping, who had already taken [their proper] positions within the walls of the palace, by using the underground passage?

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१ पायित उपरत. । २ विचित्रेण वधेन । ३ नृपतिशयनगृहस्या.. ।

विराधगुप्त.—अमात्य दारुणो वृत्तान्तः ।

राक्षस.—(सावेगम्) कथं दारुणो वृत्तान्तः । न खलु विदितास्ते तत्र
७१ निवसन्तश्चाणक्यहतकेन ।

विराधगुप्त.—अमात्य अथ किम् । प्राक् चन्द्रगुप्तप्रवेशाच्छयनगृह प्रवि-
ष्टमात्रेणैव निपुणमवलोकयता दुरात्मना चाणक्यहतकेन कस्माच्चिद्भित्तिच्छि-
७५ द्राद्गृहीतभक्तावयवां निष्क्रामन्तीं पिपीलिकापङ्क्तिमवलोक्य पुरुषगर्भमेतद्गृहमिति
गृहीतार्थेन दाहित तच्छयनगृहम् । तस्मिंश्च दह्यमाने धूमावरुद्धदृष्टय. प्रथमवि-
हितनिर्गमनमार्गमनधिगम्य द्वार सर्व एव बीभत्सकादयो ज्वलनमुपगम्य
७८ तत्रैव नष्टाः ।

राक्षस.—(सास्रम्) कष्ट भोः कष्टम् । सखे पश्य दैवसंपद दुरात्मनश्च-
न्द्रगुप्तहतकस्य । कुत ।

कन्या तस्य वधाय या विषमयी गूढं प्रयुक्ता मया
दैवात्पर्वतकस्तया स निहतो यस्तस्य राज्यार्धहृत् ।

Virādhagupta—Minister, [it is] a terrible tale

Räksaka—(*With agitation*) What, a terrible tale ? Surely they were not found out by the accursed Canakya as staying there ?

Virādhagupta—Minister, yes [they were found out] Before Candragupta's entry, the scoundrel accursed Canakya, the moment he entered the sleeping chamber, scrutinising closely, beholding a line of ants holding [in their mouths] particles of boiled rice, issuing from a particular crevice in the wall, [and] concluding that the place had men [concealed] inside it, caused that sleeping chamber to be burnt down While it was being burnt up, all those Bibhatsaka and others, with [their] eyes blinded by smoke, not finding the door, the passage for exit fixed upon first, perished even there, on coming into contact with the flames

Rākṣasa—(*With tears*) Alas ! Oh, alas ! Friend, behold the perfection of good fortune of the villain Candragupta ! How ?

By that maiden saturated with poison who had been secretly employed by me for his destruction [or, murder], was killed through fate that Parvataka who had been

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१, २, dropped ३ कथ ..वृत्तान्त dropped ४ प्रथमपिहितमनधिगम्य । ५ ज्वलनमुपगता । ६ विनिहतो ।

ये शस्त्रेषु रसेषु च प्रणिहितास्तैरेव ते घातिता
मौर्यस्यैव फलन्ति पश्य विविधश्रेयांसि मन्नीतयः ॥ १६ ॥

विराधगुप्तः—अमात्य तथापि खलु प्रारब्धमपरित्याज्यमेव ।[2]

प्रारभ्यते न खलु विघ्नभयेन नीचैः
प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
प्रारब्धमुत्तमजना न परित्यजन्ति ॥ १७ ॥

अपि च

किं शेषस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत्
किं वा नास्ति परिश्रमो दिनपतेरास्ते न यन्निश्चलः ।
Explain fully किं त्वङ्गीकृतमुत्सृजन्कृपणवच्छ्लाघ्यो जनो लज्जते
Q. 15 - निर्व्यूढ़ः प्रतिपन्नवस्तुषु सतामेतद्धि गोत्रव्रतम् ॥ १८ ॥

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the sharer of half of his kingdom! And those that were engaged in [the use of] weapons and poisons, were destroyed by those very means! See, my devices yield various blessings to Maurya himself! (16)

Virādhagupta—Minister, still surely what is [once] begun, ought not to be abandoned in any case.

Nothing is indeed begun by the low [cowardly] people for fear of obstacles; the middling ones [that is, ordinary people] having begun [a thing] cry halt, [when] confronted with [or, checkmated by] obstacles; [but] the best people, even though being assailed by obstacles again and again, do not give up [what is] once begun. (17)

Moreover,

Is there no pain due to the load [of the earth] for [that is, felt by] the body of the Sesa [serpent] because he does not throw the earth off? Or, is there no exhaustion for [that is, felt by] the Sun [the Lord of day] because he does not remain motionless? But an honourable man feels ashamed to leave off, like a mean [or cowardly] fellow, what has been [once] undertaken. Seeing the tasks undertaken through — this itself [is] the family-vow of the good. (18)

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१ हन्त । २ पश्य, पश्यत्वमात्यः । ३ गुणा, गुणास्त्वमिरोद्वहन्ति । ४ निर्व्यूढं.

राक्षसः— प्रारब्धमपरित्याज्यमिति प्रत्यक्ष[1]मेवैतद्भवताम् । ततस्ततः

विराधगुप्तः— ततः प्रभृति चन्द्रगुप्तशरीरे सहस्रगुणमप्रमत्तश्चाणक्यहतक एभ्य एतदीदृशं भवतीत्यन्विष्य निगृहीतवान्पुरनिवासिनो युष्मदीयानाप्तपुरुषान् ।

राक्षसः—(सोद्वेगम्) कथय[2] कथय के के निगृहीताः ।

विराधगुप्तः—प्रथमं तावत्क्षपणको जीवसिद्धिः सनिकारं नगरान्निर्वासितः ।

राक्षसः—(स्वगतम्) एतावत्सह्यम्[3] । न निष्परिग्रहं स्थानभ्रंशः पीडयिष्यति । (प्रकाशम्) वयस्य कमपराधमुद्दिश्य निर्वासितः ।

विराधगुप्तः—एष राक्षसप्रयुक्तया[4] विषकन्यया पर्वतेश्वरं व्यापादितवानिति ।

राक्षसः—(स्वगतम्) साधु कौटिल्य साधु । स्वस्मिन्

परिहृतमयशः पातितमस्मासु च घातितोऽर्धराज्यहरः ।
एकमपि नीतिबीजं बहुफलतामेति यस्य तव ॥ १९ ॥

Rākṣasa—That whatever is begun ought not to be abandoned — this [is] quite evident to you [that the above dictum is being followed by us]. What next ?

Virādhagupta—Since that time, the accursed Cāṇakya a thousand times more vigilant regarding the life [lit. body] of Candragupta, having found out ' From such [persons], such and such things are originated, ' put into custody your trustworthy (*āpta*) persons residing in the city.

Rākṣasa—(*With excitement*) Tell, [do] tell [me] who have been put into custody ?

Virādhagupta—First again, the Jaina friar Jīvasiddhi has been banished away from the city, with disgrace.

Rākṣasa—(*To himself*) So much [is] bearable. Displacement from a [particular] locality would not annoy one who has no possessions. (*Aloud*) Friend, charged with [lit. referring to] what offence was he banished ?

Virādhagupta—That he had assassinated Parvateśvara by means of the poison-maiden employed by you.

Rākṣasa—(To himself) Good, Kauṭilya, good ! In your own case,

infamy [has been] removed away, [and it has been] dumped upon us, and the sharer of [or, claimant to] half of the kingdom has been destroyed ; you of whom [lit. of you whose] even a single seed of policy bears many fruits. (19)

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१ प्रत्यक्षं भवतः । २ अथ के के । ३ एतावत्सह्यम् । ४ प्रयुक्तो विष...।

(प्रकाशम्) ततस्ततः ।

विराधगुप्तः—ततश्चन्द्रगुप्तशरीरमभिद्रोग्धुमनेन व्यापारिता दारुवर्मादय इति नगरे प्रख्याप्य शकटदासः शूलमारोपितः ।

राक्षसः—(सास्रम्) हा सखे शकटदास अयुक्तरूपस्तवायमीदृशो मृत्युः । अथवा स्वाम्यर्थमुपरतो न शोच्यस्त्वम् । वयमेवात्र शोच्या ये नन्दकुलविनाशेऽपि जीवितुमिच्छामः ।

विराधगुप्तः—नैवम् । अमात्य स्वाम्यर्थ एव साधयितव्य इति ।

राक्षसः—सखे ।

अस्माभिरमुमेवार्थमालम्ब्य न जिजीविषया[1] ।
परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ २० ॥[2]

कथ्यतामपरस्यापि सुहृद्व्यसनस्य श्रवणे सज्जोऽस्मि ।

(*Aloud*) What next ?

Virādhagupta—Thereupon, having publicly proclaimed in the city that Dāruvarman and others had been employed by him to plot against the person [or, life] of Candragupta, Śakatadāsa was impaled on the stake.

Rākṣasa—(*With tears*) Alas ! Friend Śakatadāsa, *this* death of such a nature [is] quite undeserved of you. Or, you who died for the sake of [your] master, should not be mourned for. We alone are fit to be mourned for in this case, [we] who wish to live on even after the destruction of the Nanda family.

Virādhagupta—Not so; minister, [you wish to live] that only the interest of [your] master might be accomplished.

Rākṣasa—*Friend*,

Clinging to this very interest [or, object], and not to the desire to live, by us—ungrateful ones—*is not followed*
His Majesty who has gone to the other world ! (20)

Speak on, I am ready to listen to the calamity of [some] other friend also.

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१ अस्माकममुमेवार्थमपलभ्य जिजीविषा । २ विराधगुप्तः—अमात्य नैतदेवम् । युष्माभिरमुमेवार्थमालम्ब्य ॥ निर्जीविताद् । परलोकगतो देवः कृतघ्नैर्नानुगम्यते ॥ राक्षसः—सखे कथ्यता... ।

विराधगुप्तः—एतदुपलभ्य चन्दनदासेनापवाहितममात्यकलत्रम् ।

राक्षसः—सखे क्रूरस्य चाणक्यबटोर्विरुद्धमयुक्तमनुष्ठितं तेन ।

विराधगुप्तः—अमात्य नन्वयुक्ततरः सुहृद्द्रोहः ।

राक्षसः—ततस्ततः ।

विराधगुप्तः—ततो याच्यमानेनाप्यनेन न समर्पितममात्यकलत्रं यदा तदातिकुपितेन चाणक्यबटुना—

राक्षसः—(सोद्वेगम्) न खलु व्यापादितः ।

विराधगुप्तः—न हि । गृहीतगृहसारः[1] सपुत्रकलत्रो संयम्य बन्धनागारे निक्षिप्तः ।

राक्षसः—तत्किं परितुष्टः कथयस्यपवाहितं राक्षसकलत्रमिति । ननु वक्तव्यं संयमितः सपुत्रकलत्रो राक्षस इति ।

(प्रविश्य पटाक्षेपेण) प्रियंवदकः—जेदु अमच्चो । एसो खु सअडदासो

Virādhagupta—Having come to know of [all] this, Candanadāsa removed [to another place] the minister's family.

Rākṣasa—Friend, this [was] an improper thing done by him, being against the cruel Cāṇakya chap.

Virādhagupta—Minister, surely betrayal of a friend [would have been] far more improper.

Rākṣasa—What next?

Virādhagupta—Then, when the minister's family was not surrendered by him, even though requested [to do so], by the extremely wrathful Cāṇakya chap

Rākṣasa—(*With emotion*) was not surely [or, I hope] killed?

Virādhagupta—Not indeed; with the valuables in the house confiscated, [he] bound by fetters, with sons and wife, was thrown into prison.

Rākṣasa—Then why do you all satisfied say 'The family of Rākṣasa was removed?' Surely you should have said 'Rākṣasa with sons and wife has been fettered down.'

(*Entering, tossing aside the curtain*) Priyaṃvadaka—Victory

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१ गृहीतसारः ।

पडिहारभूमिमुवट्ठिदो। [जयत्वमात्यः। एष खलु शकटदासः प्रतीहार-भूमिमुपस्थितः।]

राक्षसः—भद्र अपि सत्यम्।

प्रियंवदकः—किं[1] अलिअं अमच्चपादेसु विणिवेदेमि। [किमलीकममात्य-पादेषु विनिवेदयामि।]

राक्षसः—सखे विराधगुप्त कथमेतत्।

विराधगुप्तः—अमात्य[2] स्यादेतदेवं यतो भव्यं रक्षति भवितव्यता।

राक्षसः—प्रियंवदक किमद्यापि चिरयसि। क्षिप्रं प्रवेशयैनम्।

प्रियंवदकः—जं अमच्चो आणवेदि। [यदमात्य आज्ञापयति।] (इति निष्क्रान्तः)

(ततः प्रविशति सिद्धार्थकेनानुगम्यमानः शकटदासः)

शकटदासः—(स्वगतम्)

दृष्ट्वा मौर्यमिव प्रतिष्ठितपदं शूलं धरित्र्यास्तले
तल्लक्ष्मीमिव चेतनाप्रमथनीमूढ्वा च वध्यस्रजम्।

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to the Minister! Here is Sakatadāsa indeed waiting at the door [-region].

Rākṣasa—Good friend, is [this] true?

Priyaṁvadaka—What? Would I [dare to] communicate something *false* to the honourable [*lit* *feet of the*] Minister?

Rākṣasa—Friend Virādhagupta, how [could] this [be]?

Virādhagupta—Minister, it could happen so, for, destiny protects the fortunate one (*bhavya*).

Rākṣasa—Priyamvadaka, why are you tarrying still? Usher him in straightaway.

Priyaṁvadaka—As the Minister commands. [*Exit*

(*Then enter* Sakatadāsa, *followed by* Siddhārthaka)

Śakatadāsa—(*To himself*)

Having seen the stake, like Maurya, firmly planted in the soil on the ground [also, firmly established on the region of the earth], and having worn the garland *for* the condemned victim, destroying consciousness, like his sovereignty [destroying peace of mind], having heard

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१ अनच्चपादोवजोविणो ण अलिअं मन्तिदुं जाणन्ति। २ अमात्य...भव्यं dropped. ३ प्रवेश्य समाश्वासय माम्। ४ प्रमथनीमुन्मुच्य यस्य...। चेतसः प्रमथनीं मूर्धावबद्धस्रजम्।

श्रुत्वा स्वाम्यपरोपरौद्रविषमानाघाततूर्यस्वनान्
न ध्वस्तं प्रथमाभिघातकठिनं मन्ये मदीयं मनः ॥ २१ ॥

(अवलोक्य सहर्षम्) अयममात्यराक्षसस्तिष्ठति य एषः

अक्षीणभक्तिः क्षीणेऽपि नन्दे स्वाम्यर्थमुद्वहन् ।
पृथिव्यां स्वामिभक्तानां प्रमाणे परमे स्थितः ॥ २२ ॥

(उपसृत्य) जयत्वमात्यः ।

राक्षसः—(विलोक्य[2] सहर्षम्) सखे शकटदास दिष्ट्या कौटिल्यगोचर-
३ गतोऽपि त्वं दृष्टोऽसि । तत्परिष्वजस्व माम् । (शकटदासस्तथा करोति)

राक्षसः—(चिरं परिष्वज्य) इदमासनम् आस्यताम् । (शकटदास उपविष्टः)

राक्षसः—सखे शकटदास अथ कोऽयं मे ईदृशस्य हृदयानन्दस्य हेतुः ।

६ शकटदासः—(सिद्धार्थकं निर्दिश्य) अनेन प्रियसुहृदा सिद्धार्थकेन घातकान्विद्राव्य वध्यस्थानादपहृतोऽस्मि ।

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the terrible and aweful sounds of the execution-drums, like those at the overthrow of [my] master, my mind did not, I fancy, fall to pieces, being [rendered] tough [enough] owing to the strokes [received] before. (21)

(*Observing, with joy*) Here is minister Rākṣasa, he who

with devotion [or, loyalty] not worn away, though Nanda is dead, bearing up the cause of [his] master, stands on the earth at the highest standard of persons devoted to [their] masters. (22)

(*Approaching*) Victory to the Minister!

Rākṣasa—(*Beholding, with joy*) Friend Śakatadāsa! Luckily [indeed] are you seen although caught in the clutches [or, gone within the power] of Kautilya! So, embrace me. [Śakaṭadāsa *does accordingly*

Rākṣasa—(*Embracing him for a long time*) Here [is] the seat. Please sit down. [Sakatadāsa *sits down*

Rākṣasa—Friend Śakatadāsa, now who [is] this one, the cause of such [extreme] delight of my heart?

Śakaṭadāsa—(*Pointing to* Siddhārthaka) By this dear friend, Siddhārthaka, was I spirited away from the place of execution, after having put the executioners to flight.

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१ पश्यन् । २ नाट्येनाश्लेषय । ३ शकटदासः—यदाज्ञापयत्यमात्यः । नाट्येनोपविष्टः ।

राक्षसः--(सहर्षम्) भद्र सिद्धार्थक किं[1] पर्याप्तमिदमस्य प्रियस्य । तथापि गृह्यताम् । (इति स्वगात्रादवतार्य भूषणानि प्रयच्छति)

सिद्धार्थकः--(गृहीत्वा पादयोर्निपत्य स्वगतम्) अअं[2] क्खु अज्जोवदेसो । होदु तह करिस्सं । (प्रकाशम्) अमच्च एत्थ मे पढमपविट्ठस्स णत्थि कोवि परिचिदो जत्थ एदं अमच्चस्स पसादं णिक्खिविअ णिव्वुदो भविस्सं । ता इच्छामि अहं इमाए मुद्दाए मुद्दिदं अमच्चस्स एव्व भण्डाआरे ठाविदुं । जदा मे पओअणं तदा गेह्लिस्सं । [अयं खल्वार्योपदेशः । भवतु तथा करिष्यामि । ...अमात्य अत्र मे प्रथमप्रविष्टस्य नास्ति कोऽपि परिचितो यत्रेममात्यस्य प्रसादं निक्षिप्य निर्वृतो भविष्यामि । तस्मादिच्छाम्यहमेतया मुद्रया मुद्रितममात्यस्यैव भाण्डागारे स्थापयितुम् । यदा मे प्रयोजनं तदा ग्रहीष्यामि ।]

राक्षसः--भवतु को दोषः । शकटदास एवं क्रियताम् ।

शकटदासः--यदाज्ञापयत्यमात्यः । (मुद्रां विलोक्य जनान्तिकम्) अमात्य भवन्नामाङ्कितेयं मुद्रा ।

Rākṣasa—(*With joy*) Good friend, Siddhārthaka, would this be a sufficient recompense for [or, commensurate with] this good turn [done by you] ? Still please take [it].

[*Presents him the ornaments after taking them off from his own person*

Siddhārthaka—(*Taking them and falling prostrate at his feet, to himself*) This [is] indeed the order of the Revered one [Cānakya] Well, I shall do accordingly. (*Aloud*) Minister, there is no one here acquainted with me, who have come here for the first time, having entrusted to whom this favour [or, gift] of the Minister, I shall feel at ease. Therefore I wish to keep [this present] sealed up by this signet-ring, in the Minister's own treasure-room. When I [shall] need [it], I shall take [it]

Rākṣasa—Very well, what harm [in that] ? Sakatadāsa, let this be done.

Śakaṭadāsa—As the Minister commands (*Beholding the signet-ring, aside*) Minister, this signet-ring [is] inscribed with your honour's name.

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१ काममपर्याप्त... । २ एदं खु अज्जोवदेसेण करिस्सं । (स्वगतम्) ...करिस्सं dropped.

राक्षसः—(विलोक्यात्मगतम्) सत्यम् । नगरान्निष्क्रामतो मम हस्ताद्ब्राह्मण्योत्कण्ठाविनोदार्थं गृहीता । तत्कथमस्य हस्तमुपागता । (प्रकाशम्) भद्र सिद्धार्थक कुतस्त्वयेयमधिगता ।

सिद्धार्थकः—अत्थि कुसुमपुरे मणिआरसेट्ठी चन्दणदासो णाम । तस्स गेहेदुआरपडिसरे[1] पडिदा मए आसादिदा । [अस्ति कुसुमपुरे मणिकारश्रेष्ठी चन्दनदासो नाम । तस्य गेहद्वारपरिसरे पतिता मयासादिता ।]

राक्षसः—युज्यते ।

सिद्धार्थकः—अमच्च एत्थ किं जुज्जदि । [अमात्य अत्र किं युज्यते ।]

राक्षसः—यन्महाधनानां गृहद्वारि पतितस्यैवंविधस्योपलब्धिरिति ।

शकटदासः—सखे सिद्धार्थक अमात्यनामाङ्कितेयं मुद्रा । तदितो बहुतरेणार्थेन भवन्तममात्यस्तोषयिष्यति । दीयतामेषा ।

सिद्धार्थकः—अज्ज णं पसादो[2] एसो जं इमाए मुद्दाए अमच्चो परिग्गहं करेदि । [आर्य ननु प्रसाद एष यदस्या मुद्राया अमात्यः परिग्रहं करोति ।]

(इति मुद्रामर्पयति)

Rākṣasa—(*Beholding, to himself*) [That is] right. [It] was taken by [my] Mrs from my hand to while away [her] uneasiness of mind [during separation], when I escaped from the city. But how did it reach his hands? (*Aloud*) My good friend, Siddhārthaka, whence was this secured by you?

Siddhārthaka—There is in Kusumapura, the President of the guild of jewellers by name Candanadāsa. This was found by me, fallen within the precincts of the door of his house.

Rākṣasa—[That] is proper.

Siddhārthaka—Minister, what is proper here?

Rākṣasa—That [there should be] the acquisition of such a thing fallen at the door of the house of very rich people.

Śakaṭadāsa—Friend Siddhārthaka, this signet-ring [is] inscribed with the Minister's name. Now the Minister would satisfy you with [giving you] wealth far exceeding [the value of] it. Let this be given away [to him]

Siddhārthaka—Noble one, surely it [is really] a favour that the Minister would accept this signet-ring.

[*Hands over the signet ring*

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१ गेहदुआरे... मए उवलद्धा । २ परिओसो ।

राक्षसः—सखे शकटदास अनयैव मुद्रया स्वाधिकारे व्यवहर्तव्यं[1] भवता।

शकटदासः—यदाज्ञापयत्यमात्यः।

सिद्धार्थकः—अमच्च किंपि[2] विण्णवेमि। [अमात्य किमपि विज्ञापयामि।]

राक्षसः—ब्रूहि विश्रब्धम्।

सिद्धार्थकः—जाणादि एव्व अमच्चो जह चाणक्कबडुअस्स विप्पिअं कदुअ णत्थि पुणो पाडलिउत्ते पवेसो त्ति। ता इच्छामि अहं अमच्चचलणे सुस्सूसिदुम्। [जानात्येवामात्यो यथा चाणक्यबटुकस्य विप्रियं कृत्वा नास्ति पुनः पाटलिपुत्रे प्रवेश इति। तस्मादिच्छाम्यहममात्यस्य चरणौ शुश्रूषितुम्।]

राक्षसः—भद्र प्रियं नः। किंतु त्वदभिप्रायापरिज्ञानान्तरितोऽयमस्मदनुनयः। तदेवं क्रियताम्।

सिद्धार्थकः—(सहर्षम्) अणुगिहिदोम्हि। [अनुगृहीतोऽस्मि।]

राक्षसः—सखे शकटदास विश्रामय सिद्धार्थकम्।

Rākṣasa—Friend Sakatadāsa, by [the use of] this very signet-ring, you should carry on your official business.

Śakaṭadāsa—As the Minister commands.

Siddhārthaka—Minister, I [should like to] submit something or other.

Rākṣasa—Speak out without hesitation.

Siddhārthaka—The Minister knows full well (*eva*) that after having done something disagreeable to the Cāṇakya chap, there could not be [for any one] entrance into Pāṭaliputra again. So, I should like to serve the feet of the Minister [himself]

Rākṣasa—My good friend, [this is] quite agreeable to us. But [actually] this [is] *our* request [to you] impeded by [that is, not preferred before, owing to] [our] ignorance of your intentions [in the matter] So let it be done

Siddhārthaka—(*With joy*) I am [much] obliged [to you].

Rākṣasa—Friend Sakatadāsa, [do] arrange to make Siddhārthaka comfortable [lit. give him rest]

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१ वर्तितव्यं। २ विण्णवणीअं किं वि अत्थि।

शकटदासः—तथा[1] (इति सिद्धार्थकेन सह निष्क्रान्तः)

राक्षसः—सखे विराधगुप्त वर्णय वृत्तशेषम्। अपि क्षमन्तेऽस्मदुपजापं प्रकृतयः[2]।

विराधगुप्तः— बाढं क्षमन्ते [3]यथाप्रकाशमनुगच्छन्त्येव।

राक्षसः—सखे किं तत्र प्रकाशम्।

विराधगुप्तः—[4]मलयकेतोरपक्रमणात्प्रभृति कुपितश्चन्द्रगुप्तश्चाणक्यस्योपरीति [5]चाणक्योऽप्यतिजितकाशितयासहमानस्तैस्तैराज्ञाभङ्गैश्चन्द्रगुप्तस्य चेतः पीडामुपचिनोति। इत्ययमपि ममानुभवः।

राक्षसः–(सहर्षम्) सखे विराधगुप्त गच्छ त्वमनेनैवाहितुण्डिकच्छद्मना पुनः कुसुमपुरम्। तत्र मे प्रियसुहृद्वैतालिकव्यञ्जनः स्तव[6]कलशो नाम प्रतिवसति। स त्वया मद्वचनाद्वाच्यः यथा चाणक्येन क्रियमाणेष्वाज्ञाभङ्गेषु चन्द्र-

Śakaṭadāsa—All right. [*Exit with* Siddhārthaka

Rākṣasa—Friend Virādhagupta, describe the rest of the news. Do the people put up with our overtures?

Virādhagupta—Yes, they put up with them [and] they do act in accordance [with them], as things come to light.

Rākṣasa—Friend, what [is it that has] come to light there?

Virādhagupta—That ever since Malayaketu's escape, Candragupta has become angry with Cāṇakya; Cāṇakya also, not bearing [this] on account of his extremely arrogant nature, goes on adding to the discomfort of Candragupta's mind by various acts of disobedience. Such also [has been] my experience.

Rākṣasa—(*With joy*) Friend Virādhagupta, go you again to Kusumapura under this very disguise of a snake-charmer. There resides my dear friend by name Stavakalaśa disguised as a bard. He should be directed by you in my name as follows:—'Candragupta should be glorified with [the singing of] stanzas capable of inflaming him when acts

१ यदाज्ञापयत्यमात्यः। २ चन्द्रगुप्तप्रकृतयः। ३ ननु प्रकाशमवगम्यते। ४ अमात्य इदं तत्र प्रकाशम्। मलय... । ५ चाणक्योऽपि जितकाशितया तैस्तै... । ६ स्तनकलशो।

गुप्तः समुत्तेजनसमर्थैः श्लोकैरुपश्लोकयितव्यः। कार्यं चातिनिभृतं करभकहस्तेन संदेष्टव्यमिति।

विराधगुप्तः—यदाज्ञापयत्यमात्यः। (इति निष्क्रान्तः) ६०

(प्रविश्य) पुरुषः—जेदु अमच्चो। अमच्च सअडदासो विण्णवेदि एदे खु तिण्णि अलंकारसंजोआ विक्कीअन्दि। ते पच्चक्खीकरेदु अमच्चो त्ति। [जयत्वमात्यः। अमात्य शकटदासो विज्ञापयति एते खलु त्रयोऽलंकारसंयोगा विक्री- ६३ यन्ते। तान् प्रत्यक्षीकरोत्वमात्य इति।]

राक्षसः—(विलोक्यात्मगतम्) अहो महार्हाण्याभरणानि[2]। (प्रकाशम्) भद्र उच्यतामस्मद्वचनाच्छकटदासः परितोष्य विक्रेतारं गृह्यतामिति। ६६

पुरुषः—तह। [तथा।] (इति निष्क्रान्तः)

राक्षसः—यावदहमपि कुसुमपुराय करभकं प्रेषयामि। (उत्थाय) अपि नाम दुरात्मनश्चाणक्याच्चन्द्रगुप्तो भिद्येत। अथवा [4]सिद्धमेव नः समीहितं ६९ पश्यामि। कुतः।

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of disobedience are being committed by Cānakya, and the result be communicated through Karabhaka in a very secret manner.'

Virādhagupta—As the Minister commands. [*Exit*

(*Entering*) Puruṣa—Victory to the Minister! Minister, Śakatadāsa respectfully submits—'Here are three sets of ornaments offered for sale; let the Minister scrutinise them.'

Rākṣasa—(*Beholding, to himself*) Oh, [how] very precious [or, costly] these ornaments [are]! (*Aloud*) My good friend, tell Sakatadāsa in our name 'Having fully satisfied the seller, take [them]'

Puruṣa—All right. [*Exit*

Rākṣasa—Now I too shall send Karabhaka to Kusumapura. (*Rising up*) Would it be that Candragupta could fall out with [or break away from] the villain Cānakya. Or rather, I see our desired object being already fulfilled. How?

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१ अलंकारविसेसा। २ महाधनान्याभरणानि। ३ जं अमच्चो आणवेदि। ४ सिद्ध... कुतः dropped.

मौर्यस्तेजसि सर्वभूतलभुजामाज्ञापको वर्तते
चाणक्योऽपि मदाश्रयादयमभूद्राजेति जातस्मयः ।
राज्यप्राप्तिकृतार्थमेकमपरं तीर्णप्रतिज्ञार्णवं
सौहार्दात्कृतकृत्यतैव नियतं लब्धान्तरा भेत्स्यति ॥ २३ ॥
(इति निष्क्रान्तः)

इति राक्षसविचारो नाम द्वितीयोऽङ्कः ।

Candragupta, [having become] the controller of all the kings on the earth, is displaying strength of character brooking no insult; Cāṇakya also has developed arrogance thinking (*iti*) 'He has become a king through my support.' The feeling of having accomplished one's desired object itself, finding [some] loop-hole [or, scope] would surely break [them] away from friendship—the one who has become quite contented with the acquisition of a kingdom, [and] the other who has crossed the ocean of [his] vow.(23)
[*Exit*

Here ends the Second Act called 'Rākṣasa's Decision.'

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१ निष्क्रान्ताः सर्वे

तृतीयोऽङ्कः ।

(ततः प्रविशति कञ्चुकी)

कञ्चुकी—(सनिर्वेदम्)

रूपादीन्विषयान्निरूप्य करणैर्यैरात्मलाभस्त्वया
लब्धस्तेष्वपि चक्षुरादिषु हताः स्वार्थावबोधक्रियाः ।
अङ्गानि प्रसभं त्यजन्ति पटुतामाज्ञाविधेयानि ते
न्यस्तं मूर्ध्नि पदं तवैव जरया तृष्णे मुधा ताम्यसि ॥ १ ॥

(परिक्रम्याकाशे) भो भोः सुगाङ्गप्रासादाधिकृताः पुरुषाः सुगृहीतनामा देवश्चन्द्रगुप्तो वः समाज्ञापयति । प्रवृत्तकौमुदीमहोत्सवरमणीयतरं[1] कुसुमपुरमवलोकयितुमिच्छामि । तत्संस्क्रियन्तामस्मद्दर्शनयोग्याः सुगाङ्गप्रासादोपरिभूमय[3] इति । (पुनराकाशे) किं ब्रूथ । आर्य किमविदित एवार्यं देवस्य कौमुदी-

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ACT III

(*Then enter the* Chamberlain)

Chamberlain—(*With dejection*)

[O] Desire, in [the case of] those very [organs of sense], the eye and others, through which you secured your own birth [or, object] by having beheld the objects, form and others, the functions of cognising their own objects have been laid low; the limbs [or, organs of action] which subscribed to your command have perforce given up their vigour; by old age has [thus] been placed [its] foot on your very head! You are pining in vain! (1)

(*Moving about, looking up into the sky*) Oh you officers in charge of the Sugānga palace! His Majesty Candragupta whose name is auspiciously invoked, commands you:—'I should like to see Kusumapura all the more charming with the moon-light festival in progress. So, let the upper terraces of the Sugānga palace be decorated [so as to make them] fit for our visit.' (*Again, looking up into the sky*) What do you

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१ तवैव । २ महोत्सवं कुसुमपुर... । ३ संस्क्रियन्तां सुगाङ्गप्रासादस्य भूमय ।

महोत्सवप्रतिषेध इति । आः दैवोपहताः किमनेन वः सद्यःप्राणहरेण कथोपो-द्घातेन । शीघ्रमिदानीम्

आलिङ्गन्तु गृहीतधूपसुरभीन्स्तम्भान्पिनद्धस्रजः
संपूर्णेन्दुमयूखसंहतिरुचां सच्चामराणां श्रियः ।
सिंहाङ्कासनधारणाच्च सुचिरं संजातमूर्च्छामिव
क्षिप्रं चन्दनवारिणा सकुसुमः सेकोऽनुगृह्णातु गाम् ॥ २ ॥

किं[2] ब्रूथ । आर्य इदमनुष्ठीयते देवस्य शासनमिति । भद्रास्त्वरध्वम् । अयमागत एव देवश्चन्द्रगुप्तः । य एषः

सुचिरं धैर्येणोढा गुरुरपि भुवो यास्य गुरुणा ।
स्थिरं धुर्यैरङ्गैः पथिषु विषमेष्वप्यचलता

say :—' Noble one, is this ban on the moon light festival not at all known by His Majesty ? ' Ah [you] ill-fated fellows, what [is the use] of your alluding to this subject bringing about [your] instantaneous death ? Now quickly

Let the splendours of beautiful Cāmaras, with lustre like that of the collection of the rays of the full-moon, with garlands tied, embrace the pillars fragrant with the enveloping incense; and let the sprinkling by the sandal water [mixed] with flowers straightaway favour [that is, refresh] the earth which has as though gone into a swoon owing to bearing [the weight of] the lion-marked throne for a long time ! (2)

What do you say ? ' Noble one, here is executed His Majesty's command ' My good friends, hurry up. Here has indeed arrived His Majesty Candragupta. He who,

possessed of spirit, bent upon bearing nobly in [his] young age, that same yoke [of administration] of the earth which although heavy was borne for a long time by his experienced and trained (*dhurya*, also, a bull trained for the yoke] Sire, not swerving off [from the right path] even in difficult situations [also, on uneven paths]

१ प्राणहरेण । २ (पुनराकाशे) किं । किं कथयन्ति भवन्त । एते त्वरामह इति । तत्किं चिरयन्ति भवन्तः ।

तीक्ष्णादुद्विजते मृदौ परिभवत्रासान्न संतिष्ठते
मूर्खान्द्वेष्टि न गच्छति प्रणयितामत्यन्तविद्वत्स्वपि ।
शूरेभ्योऽप्यधिकं बिभेत्युपहसत्येकान्तभीरूनहो
श्रीर्लब्धप्रसरेव वेशवनिता दुःखोपचर्या भृशम् ॥ ५ ॥

अन्यच्च । कृतककलहं कृत्वा स्वतन्त्रेण किंचित्कालान्तरं[2] व्यवहर्तव्यमित्यार्यादिशः । स च कथमपि मया पातकमिवाभ्युपगतः । अथ वा शश्वदार्योपदेशसंस्क्रियमाणमतयः सदैव स्वतन्त्रा वयम् । कुतः ।

इह विरचयन्साध्वीं शिष्यः क्रियां न निवार्यते
त्यजति तु यदा मार्गं मोहात्तदा गुरुरङ्कुशः ।
विनयरुचयस्तस्मात्सन्तः सदैव निरङ्कुशाः
परतरमतः स्वातन्त्र्येभ्यो वयं हि पराङ्मुखाः ॥ ६ ॥

The goddess of wealth, oh wonder, like a courtezan who has gained access [for her activity], is exceedingly difficult to serve—she trembles before a strict [monarch who rules with an iron hand], does not stay with a soft [or, lenient] one on account of the fear of being insulted, hates the fools, does not entertain love towards the exceedingly learned ones even, is afraid far too much of the brave [and] mocks those that are all timid. (5)

And further, the command of the Revered one [Cāṇakya, is]—' Having staged a sham quarrel, you should carry on business independently for a short while,' and that has been somehow accepted by me, as though it were [some] sin. Or rather, with [our] mind repeatedly well polished [that is, properly guided] by the advice of the Revered one, we [are] independent at all times without exception. How ?

Here [again], a pupil going in for a right act is not warded off; but when he abandons the [right] path through infatuation, then the preceptor [acts as] the goad Therefore, good men devoted to [or, loving] moral training [or, guidance] [are] at all times free from restraint; we again are averse to anything beyond such species of independence [...] (6)

१ भीरूनपि । २ किंचित्काले व्यवहर्तव्य... । ३ परमपि यतः स्वातन्त्र्येभ्यो न यान्ति पराङ्मुखाः ।

(प्रकाशम्) आर्य वैहीनरे सुगाङ्गमार्गमादेशय ।

कञ्चुकी—इत इतो देवः । (परिक्रम्य[1]) अयं सुगाङ्गप्रासादः । शनैरारोहतु देवः । 3

राजा—(नाट्येनारुह्य दिशोऽवलोक्य) अहो शरत्समयसंभृतशोभानां[2] दिशामतिरमणीयता । कुतः ।

शनैः [3]श्यानीभूताः सितजलधरच्छेदपुलिनाः
समन्तादाकीर्णाः कलविरुतिभिः सारसकुलैः ।
चिताश्चित्राकारैर्निशि विकचनक्षत्रकुमुदै-
र्नभस्तः स्यन्दन्ते सरित इव दीर्घा दश दिशः ॥ ७ ॥

अपि च अपामुद्वृत्तानां निजमुपदिशन्त्या स्थितिपदं
दधत्या शालीनामवनतिमुदारे सति फले ।

(*Aloud*) Noble Vaihinari, show [me] the way to the Sugānga [palace].

Chamberlain—This way, this way, Your Majesty. (*Moving about*) Here [is] the Sugānga palace. May His Majesty ascend slowly !

King—(*Gesticulating ascending, beholding the quarters*) Oh the extreme loveliness of the quarters, with [their] beauty heightened by the autumnal season ! How ?

The ten extensive [also, long] quarters, like rivers, are spreading down from the sky [also, that flow on after the month of Srāvana], gradually appearing separate [also, becoming narrow in their beds], with sandy banks [in the form] of [also, like] the strips of white clouds, scattered about all over with crowds of Sārasas cackling in a sweet and indistinct manner, [and] crowded at night time with full-blown night lotuses [in the form] of [also, like] stars, possessed of various forms ! (7)

Moreover,

By the autumn, pointing out to the over-flowing waters their [proper] natural state, making the paddy-stalks bend down when the crop is luxuriant, [and]

१ (नाट्येन परिक्रम्य)। २ शोभां निधनानां । ३ श्येतीभूताः । ४ पुलिनैः । ५ स्थितिपदं ।

मयूराणामुग्रं विषमिव हरन्त्या मदमहो
कृतः कृत्स्नस्यायं विनय इव लोकस्य शरदा ॥ ८ ॥

इमामपि भर्तुस्तथा कलुषितां बहुवल्लभस्य
मार्गे कथंचिदवतार्य तनूभवन्तीम् ।
सर्वात्मना रतिकथाचतुरेव दूती
गङ्गां शरन्नयति सिन्धुपतिं प्रसन्नाम् ॥ ९ ॥

(समन्तादवलोक्य[1]) अये कथमप्रवृत्तकौमुदीमहोत्सवं कुसुमपुरम् । आर्य वैहीनरे अथास्मद्वचनादाघोषितः कुसुमपुरे कौमुदीमहोत्सवः ।

कञ्चुकी—अथ किम् ।

राजा—तत्किं न गृहीतमस्मद्वचनं पौरैः ।

कञ्चुकी—(कर्णौ पिधाय) शान्तं[2] पापम् । पृथिव्यामस्खलितपूर्वं देवस्य शासनं कथं पौरेषु स्खलिष्यति ।

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taking away the inordinate pride of the peacocks as though it were poison, has been thus given, oh wonder, a proper training to the whole world ! (8)

Also this

Ganges, who had become angry [also, muddy] with [her] husband having many beloveds, the Autumn like a female go-between skilled in love-affairs, leads on to the Lord of rivers, completely satisfied [also, transparent, clear], having with great difficulty brought [her] to the right path, when she became [lit. becoming] leaner. (9)

(*Beholding all around*) Oh ! How Kusumapura has not e moon-light festival [even] started ! Noble Vaihinari, ow, was the moon-light festival proclaimed about in Kusuapura, according to our command ?

Chamberlain—Quite so.

King—Then, why has not our command been obeyed by he citizens ?

Chamberlain—(*Closing his ears*) God forbid ! How would His Majesty's command which has not ever been transgressed in the world, become ineffective with the citizens?

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१ (समन्तात्सखेदमवलोक्य) २ शान्तं पापम् शान्तं पापम् ।

राजा—तत्कथमप्रवृत्तकौमुदीमहोत्सवमद्यापि कुसुमपुरम् ।

धूर्तैरन्वीयमानाः स्फुटचतुरकथाकोविदैर्वेशनार्यो
नालंकुर्वन्ति रथ्याः पृथुजघनभराक्रान्तिमन्दैः प्रयातैः ।
अन्योन्यं स्पर्द्धमाना न च गृहविभवैः स्वामिनो मुक्तशङ्काः
साकं स्त्रीभिर्भजन्ते विधिमभिलषितं पार्वणं पौरमुख्याः ॥ १० ॥

कञ्चुकी—एवमेवैतत् ।

राजा—किमेतत् ।

कञ्चुकी—देव इदम् । ३

राजा—स्फुटं कथय ।

कञ्चुकी—प्रतिषिद्धः कौमुदीमहोत्सवः ।

राजा—(सक्रोधम्) आः केन । ६

कञ्चुकी—देव नातः परं विज्ञापयितुं शक्यम् ।

King—Then how [is it that] Kusumapura has not even now the moon-light festival commenced [or, in swing] ?

Courtezans, being followed by gallants (*dhūrta*) proficient in free and witty talk, are not gracing the roads with [their] movements [or, gaits] slow on account of the pressure of [their] broad heavy hips; nor do the householders [or, lords], the elite of the city, vying with one another in the [display of the] glories of [their] mansions celebrate [lit. take to] along with [their] wives, in free abandon (*muktaśankā*) the welcome ceremonial associated with the moon-light [festival]. (10)

Chamberlain—That [is] indeed so.

King—What [is] that ?

Chamberlain—Your Majesty, [it is] this

King—Speak out plainly.

Chamberlain—The moon-light festival has been banned.

King—(*With anger*) Ah ! By whom ?

Chamberlain—Your Majesty, it [is] not possible to state [any thing] beyond this.

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१ गणितचतुर ।

राजा—न खल्वार्यचाणक्येनापहृतः प्रेक्षकाणामतिशयरमणीयश्चक्षुषोः विषयः।

कञ्चुकी—देव कोऽन्यो जीवितुकामो देवस्य शासनमतिवर्तेत।[1]

राजा—शोणोत्तरे उपवेष्टुमिच्छामि।

प्रतीहारी—देव एदं सीहासणं। उववसदु देवो। [देव इदं सिंहासनम्। उपविशतु देवः।]

राजा—(उपविश्य[2]) आर्य वैहीनरे आर्यचाणक्यं द्रष्टुमिच्छामि।

कञ्चुकी—यदाज्ञापयति देवः। (इति निष्क्रान्तः)

(ततः प्रविशत्यासनस्थः स्वभवनगतः कोपानुविद्धां चिन्तां नाटयंश्चाणक्यः)

चाणक्यः—कथं स्पर्द्धते मया सह दुरात्मा राक्षसः।

कृतागाः कौटिल्यो भुजग इव निर्याय नगरा-
द्यथा नन्दान्हत्वा नृपतिमकरोन्मौर्यवृषलम्।

King—Surely, not by the revered Cāṇakya has been withheld the most charming sight for the eyes of the spectators?

Chamberlain—Your Majesty, who else, wanting to live, would transgress the order of His Majesty?

King—Śonottarā, I should like to sit down.

Pratīhārī—Your Majesty, here [is] the throne; may His Majesty sit down.

King—(*Sitting down*) Noble Vaihīnari, I should like to see the revered Cāṇakya.

Chamberlain—As His Majesty commands. [*Exit*

(*Then is discovered* Cāṇakya, *seated in his own abode, gesticulating a feeling of anxiety blended with anger*)

Cāṇakya—What! Does the villain Rākṣasa [dare to] compete with [or, emulate] me?

'Just as Kautilya insulted, like a serpent injured [or trampled upon], getting out of the city, made Maurya Vṛsala king, after having killed the Nandas, even so shall

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१ शासनमुल्लङ्घयिष्यति। २ नाट्येनोपविश्य। ३ नन्दं

तथाहं मौर्येन्दोः श्रियमपहरामीति कृतधीः
प्रकर्षं[1] मद्बुद्धेरतिशयितुमेष व्यवसितः ॥ ११ ॥

(आकाशे[2] लक्ष्यं बद्ध्वा) राक्षस राक्षस विरम्यतामस्माद्दुर्व्यसनात् ।

उद्रिक्तः कुसचिवदृष्टराज्यभारो[4]
नन्दोऽसौ न भवति चन्द्रगुप्त एषः ।
चाणक्यस्त्वमपि च नैव केवलं ते
साधर्म्यं मदनुकृतेः[5] प्रधानवैरम् ॥ १२ ॥

(विचिन्त्य) अथ वा नातिमात्रमत्र वस्तुनि मया मनः खेदयितव्यम् । कुतः ।

मद्भृत्यैः किल सोऽपि[6] पर्वतसुतो व्याप्तः प्रविष्टान्तरै-
रुद्युक्ताः स्वनियोगसाधनविधौ सिद्धार्थकाद्याः स्पशाः ।

I wrest the sovereignty from the moon-like Maurya'– making up [his] mind thus, he is engaged in surpassing the pre-eminence of my genius! (11)

(*Fixing his gaze upon a mark in the sky*) Rākṣasa! Rākṣasa! Desist from this difficult and fruitless effort (*vyasana*).

He is not Nanda [who was] puffed up and whose administration [lit. burden] of the kingdom was looked after by inefficient ministers; he [is] Candragupta. You too again are not by any means [or, by a long chalk] Cāṇakya; the only similarity in your imitation of myself [is] enmity to the king [the chief constituent of the State]. (12)

(*Thinking*) Or rather, I need not worry [my] mind too much regarding this matter. How?

Even that son of Parvata has been indeed surrounded by my servants who have entered into [his] mind [that is, ingratiated themselves with him]; [my] spies Siddhārthaka and others are quite ready for taking measures for the accomplishment of their [respective]

१ प्रभावं । २ मन्त्रस्वहरणे...। ३ दुर्व्यवसितात् । ४ सचिवविमृष्टराज्यतन्त्रो । ५ मदनुकृते । ६ नाम ।

कृत्वा संप्रति कैतवेन कलहं मौर्येन्दुना राक्षसं
भेत्स्यामि स्वमतेन भेदकुशलं[1] ह्येष प्रतीपं द्विषः ॥ १३ ॥

(प्रविश्य) कञ्चुकी—कष्टं खलु सेवा ।

भेतव्यं नृपतेस्ततः सचिवतो राज्ञस्ततो वल्लभा-
दन्येभ्यश्च वसन्ति येऽस्य भवने लब्धप्रसादा विटाः ।
दैन्यादुन्मुखदर्शनापलपनैः पिण्डार्थमायस्यतः
सेवां लाघवकारिणीं कृतधियः स्थाने श्ववृत्तिं विदुः ॥ १४ ॥

(परिक्रम्यावलोक्य च) इदमार्यचाणक्यगृहम् । यावत्प्रविशामि ।
(प्रविश्यावलोक्य च) अहो राजाधिराजमन्त्रिणो विभूतिः । तथाहि

उपलशकलमेतद्भेदकं गोमयानां
बटुभिरुपहृतानां बर्हिषां स्तूपमेतत् ।

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missions; [and] now having fomented a sham quarrel with the moon-like Maurya, here shall I estrange Rākṣasa from [my] enemy, expert in sowing discord according to his own estimate, [and] opposed [to me] (13)

(*Entering*) Chamberlain—Service indeed [is all] suffering.

[First] one has to be afraid of the king, then of the minister, then of the king's favourite, and of others, those dissolute men who having gained [his] favour reside in his mansion [or, palace] Service by a person who plods on for the sake of bread, through penury, by [entreating] looks with up-lifted faces and words of flattery [concealing one's own true thoughts], and which brings on degradation, the wise [of refined intellect] rightly know [or, dub] as 'Dog's life.' (14)

(*Moving about and beholding*) Here [is] the house of the revered Cāṇakya. I shall enter [it] (*Entering and observing*) Oh, the pomp of the minister of the supreme king of kings [that is, sovereign emperor]! Thus—

Here [is] a stone-piece for breaking the [dry] cow-dung-lumps; here [is] a handful of the sacred grass brought by the young pupils; the house also, with the

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१ भेदकुशलो । २ कष्टा । ३ कूटमेतत् ।

शरणमपि समिद्भिः शुष्यमाणाभिराभि-
र्विनमितपटलान्तं दृश्यते जीर्णकुड्यम् ॥ १५ ॥

तत्स्थाने खल्वस्य वृषलो देवश्चन्द्रगुप्तः । कुतः ।

स्तुवन्ति[1] श्रान्तास्याः क्षितिपतिमभूतैरपि गुणैः
प्रवाचः कार्पण्याद्यदवितथवाचोऽपि पुरुषाः[2] ।
प्रभावस्तृष्णायाः स खलु सकलः स्यादितरथा
निरीहाणामीशस्तृणमिव तिरस्कारविषयः ॥ १६ ॥

(विलोक्य सभयम्) अये तदयमार्यचाणक्यस्तिष्ठति

यो नन्दमौर्यनृपयोः परिभूय लोक-
मस्तोदयौ[4] प्रतिदिशन्नविभिन्नकालम् ।
पर्यायपातितहिमोष्णमसर्वगामि
धाम्नातिशाययति धाम सहस्रधाम्नः ॥ १७ ॥

(जानुभ्यां भूमौ निपत्य) जयत्वार्यः ।

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worn out walls, appears to have the edge of [its] roof bent down on account of these sacrificial sticks that are [kept on it for] being dried. (15)

So, it is but right that His Majesty Candragupta [should be just] a Vrsala to him [or, in his eyes] How?

That even persons of truthful speech, becoming garrulous through poverty, praise a king for even non-existent qualities, till their tongues [lit. mouths] are tired, all that indeed [is] the [result of the] power of greed; otherwise, for those who have no desires, a king [is] an object of contempt like [a blade of] grass ! (16)

(*Observing, with fear*) Oh! Here then is the revered Cānakya, who, after having overcome the world, bringing about simultaneously the set and rise [respectively] of Nanda and Maurya kings, makes [his] lustre surpass the lustre of the Sun [*possessed of a thousand rays*], which alternately produces cold and heat, [and which is] not spreading everywhere. (17)

(*Falling on his knees*) Victory to Your Reverence !

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१ रन्त– । २ स्तुवन्त्यश्रान्तास्याः । ३ रुानिनः । ४ परिगृह्य । ५ मस्तोद्या- चतिदिश ...।

चाणक्यः—आः ज्ञातम् । ततो भवद्भिरन्तरा प्रोत्साह्य कोपितो वृषलः । किमन्यत् । (कञ्चुकी भयं नाटयंस्तूष्णीमधोमुखस्तिष्ठति)

चाणक्यः—अहो राजपरिजनस्य चाणक्यस्योपरि प्रद्वेषपक्षपातः । अथ क्व वृषलः ।

कञ्चुकी—आर्य[1] सुगाङ्गगतेन देवेनाहमार्यपादमूलं प्रेषितः ।

चाणक्यः—(उत्थाय) सुगाङ्गमार्गमादेशय ।

कञ्चुकी—इत इत आर्यः । (उभौ परिक्रामतः)

कञ्चुकी—एष सुगाङ्गप्रासादः । शनैरारोहत्वार्यः ।

चाणक्यः—(नाट्येनावरुह्यावलोक्य च) अये सिंहासनमध्यास्ते वृषलः । साधु साधु ।

नन्दैर्वियुक्तमनपेक्षितराजवृत्तै-[2]
रध्यासितं च वृषलेन वृषेण राज्ञाम् ।

Cāṇakya—Ah! I know. Then, having in the meanwhile incited [him], you have infuriated Vrsala What else?

[*The Chamberlain gesticulating fear, keeps quiet, hanging down his head*]

Cāṇakya—Oh the propensity to hatred towards Canakya of the king's attendants? Well [or, now], where [is] Vrsala?

Chamberlain—Revered one, I was sent to Your Reverence's feet by His Majesty gone to the Sugānga palace.

Cāṇakya—(*Getting up*) Show [me] the way to the Sugānga [palace]

Chamberlain—This way, this way, Your Reverence.
[*Both move about*

Chamberlain—Here [is] the Sugānga palace. May Your Reverence ascend slowly.

Cāṇakya—(*Gesticulating ascending and beholding*) Ah! Vrsala is occupying the royal throne! Good, good!

The throne vacated by the Nandas who did not care for kingly duties, and [now] occupied by Vrsala, the

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१ (भयं नाटयन्) आर्य । २ राजराजे-

सिंहासनं सदृशपार्थिवसंगतं च
प्रीतिं परां[1] प्रगुणयन्ति गुणा समेते ॥ १८ ॥

(उपसृत्य) विजयतां वृषलः ।

राजा—(आसनादुत्थाय[2]) आर्य चन्द्रगुप्तः प्रणमति । (इति पादयोः पतति)

चाणक्यः—(पाणौ गृहीत्वा) उत्तिष्ठोत्तिष्ठ वत्स ।

आ शैलेन्द्राच्छिलान्तस्खलितसुरधुनी[3]शीकरासारशीता-
त्तीरान्तान्नैकरागस्फुरितमणिरुचो दक्षिणस्यार्णवस्य ।
आगत्यागत्य भीतिप्रणतनृपशतैः शश्वदेव क्रियन्तां
चूडारत्नांशुगर्भास्तव चरणयुगस्याङ्गुलीरन्ध्रभागाः ॥ १९ ॥

राजा—आर्यप्रसादादनुभूयत एवं सर्वम् । तदुपविशत्वार्यः ।

(उभौ यथोचितमुपविष्टौ)

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pre-eminent [lit bull] among kings, and [thus] associated with a competent [or, worthy] monarch—these good points heap on very great satisfaction in me. (18)

(*Approaching*) Victory to Vrsala!

King—(*Rising up from his seat*) Revered one, Candragupta salutes [you]. [*Falls prostrate at his feet*

Cāṇakya—(*Holding him by the hand*) Rise, rise up, dear boy.

Let the interstices between the toes of your pair of feet be ever and anon made full of [or, to have in them] the rays from [their] crest-jewels by hundreds of kings falling prostrate through fear, after having come again and again—from the Himālaya [the lord of mountains] cool with the shower of spray from the Ganges [the river of the Gods] stumbling forth in the rocky region, [and] from the ends of the shores of the Southern ocean possessing the lustre of gems flashing with diverse hues (19)

King—All [this] is already (*eva*) experienced [by me] through the favour of the Revered one. Now, may Your Reverence sit down.

[*Both sit down as befits their status*

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१ प्रथितगुणयन्ति । २ सिंहासनादुत्थाय । ३ सुरनदी । ४ द्रा तीरान्नैक... । ५ एवैतत् ।

चाणक्यः—वृषल किमर्थं वयमाहूताः ।

राजा—आर्यस्य दर्शनेनात्मानमनुग्राहयितुम् ।

चाणक्यः—(सस्मितम्) अलमनेन प्रश्रयेण । न निष्प्रयोजनमधिकारवन्तः प्रभुभिराहूयन्ते ।[1] R-C. Conveys that ...

राजा—कौमुदीमहोत्सवप्रतिषेधस्य किं फलमार्यः पश्यति ।[2]

चाणक्यः—(स्मितं कृत्वा) उपालब्धुं तर्हि वयमाहूताः ।

राजा—न हि न हि । विज्ञापयितुम् ।

चाणक्यः—यद्येवं तर्हि विज्ञापनीयानामवश्यं शिष्येण स्वैररुचयो न निरोद्धव्याः ।[3] Explain fully or R-C.

राजा—एवमेतत् । कः संदेहः । किंतु न कदाचिदार्यस्य निष्प्रयोजना प्रवृत्तिरित्यस्ति नः प्रश्नावकाशः । १२

Cāṇakya—Vṛsala, for what purpose have we been summoned ?

King—To favour myself with the sight of the Revered one.

Cāṇakya—(*With a smile*) Away with this modesty. Not without a reason are summoned officers by kings.

King—What fruit does the Revered one see from the ban on the moon-light festival ?

Cāṇakya—(*Smiling*) [Oh, I see]. We have been then summoned for being reprimanded !

King—No, not at all, [just] to request [you].

Cāṇakya—If [that be] so, then by the pupil should not of course be checked the free likes [or, tastes] of those who are to be requested.

King—Quite so; what [room for] doubt [there] ? But there [still] remains a scope for our question, because there could be at any time no activity [on the part] of the Revered one, without a purpose.

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१ तत्प्रयोजनमभिधीयताम् । २ पश्यतीति । ३ स्वपोऽनुरोद्धव्याः ।

चाणक्यः—वृषल सम्यग्गृहीतवानसि । न प्रयोजनमन्तरा चाणक्यः स्वप्नेऽपि[1] चेष्टते ।

राजा—आर्य अत[2] एव शुश्रूषा मां मुखरयति ।

चाणक्यः—वृषल श्रूयताम् । इह खल्वर्थशास्त्रकारास्त्रिविधां सिद्धिमुपवर्णयन्ति राजायत्तां सचिवायत्तामुभयायत्तां चेति । ततः सचिवायत्तसिद्धेस्तव किं प्रयोजनान्वेषणेन । यतो वयमेवात्र[3] नियुक्ता वर्त्स्यामः ।

(राजा सकोपं मुखं परावर्तयति)

(नेपथ्ये वैतालिकौ पठतः)

एकः—

आकाशं काशपुष्पच्छविमभिभवता भस्मना शुक्लयन्ती
शीतांशोरंशुजालैर्जलधरमलिनां क्लिश्नती कृत्तिमैभीम् ।

Cāṇakya—Vrsala, you have rightly grasped [the point]. Canakya does not act without a [definite] purpose [in view] even in a dream.

King—Revered one, hence exactly the desire to hear [your purpose] makes me talk [that is, ask the question].

Cāṇakya—Vrsala, listen. Pertaining to this (*iha*) indeed, writers on Politics describe three kinds of [political] administration—invested in the king [alone], invested in the minister [alone], [and] invested in both [the king and the minister jointly] So, what have you in whose case the administration is invested in the minister, to do with the finding out of [my] purpose? For, we alone appointed for this would carry on [as we like].

[*The* King *turns away his face in wrath*

(*Behind the curtain, two bards recite*)

First—May the unique (*apūrva*) body of Siva remove your affliction, like the Autumnal season,—whitening with the ashes [scattered away from it] the sky surpassing the lustre of the Kāsa flowers, throwing into the shado

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१ चेष्टत इति । २ अतः प्रयोजनप्रश्नः । ३ ...वयमभियुक्ता वर्तामहे ।

कापालीमुद्वहन्ती स्रजमिव धवलां कौमुदीमित्यपूर्वा
हास्यश्रीराजहंसा हरतु तनुरिव क्लेशमैशी शरद्वः ॥ २० ॥

अपि च

प्रत्यग्रोन्मेषजिह्मा क्षणमनभिमुखी रत्नदीपप्रभाणा-
मात्मव्यापारगुर्वी जनितजललवा जृम्भितैः साङ्गभङ्गैः ।
नागाङ्कं मोक्तुमिच्छोः शयनमुरु फणाचक्रवालोपधानं
निद्राच्छेदाभिताम्रा चिरमवतु हरेर्दृष्टिराकेकरा वः ॥ २१ ॥

द्वितीयः—

सत्त्वोत्कर्षस्य धात्रा निधय इव कृताः केऽपि कस्यापि हेतो-
र्जेतारः स्वेन धाम्ना मदसलिलमुचां नागयूथेश्वराणाम् ।

the elephant-hide dark like the clouds, with the net-work of rays from the moon, wearing a garland formed of skulls white like moon-light and having swans [in the form] of the beauty of smiles ! (20)

Moreover,

May the look with eyes half-closed of Visnu desirous of leaving [his] commodious bed—the body of the serpent [Śesa]—with the circle of hoods as the pillow, protect you for long—[the look] crooked owing to the recent opening out [of the eyes], not facing for a moment the mass of lustre of the lamps [in the form] of gems [in the hoods of the serpent], languid in its operation, with particles of water produced [inside] on account of the yawnings accompanied by the contortions of the limbs, [and] slightly red on account of the break of sleep. (21)

Second—[O] best of men, sovereign [universal] monarchs like you do not brook the violation of [their] commands, like the lions [the lords of beasts] the breaking of [their] jaws, with [their] self-respect and pride manifested, who, pre-eminent (*api*) [as they are] are made by the creator for some reason or other the stores

दंष्ट्राभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेपा
नाज्ञाभङ्गं सहन्ते नृवर नृपतयस्त्वादृशाः सार्वभौमाः ॥ २२ ॥

अपि च

भूषणाद्युपभोगेन प्रभुर्भवति न प्रभुः ।
परैरपरिभूताज्ञस्त्वमिव[1] प्रभुरुच्यते ॥ २३ ॥

चाणक्यः—(स्वगतम्) प्रथमं तावद्विशिष्टदेवतास्तुतिरूपेण प्रवृत्तशरद्गुणप्र[2]ख्यापनमाशीर्वचनम् । इदमपरं किमिति नावधारयामि । (विचिन्त्य) आः ज्ञातम् । राक्षसस्यायं प्रयोगः । दुरात्मन् राक्षस दृश्यसे । भोः जागर्ति खलु कौटिल्यः ।

राजा—आर्य वैहीनरे आभ्यां वैतालिकाभ्यां सुवर्णशतसहस्रं[3] दापय ।

कञ्चुकी—यदाज्ञापयति देवः । (इति परिक्रामति)

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of excellence of valour [or, mighty power], [and] the conquerors by [their] own magnetic power [or, might] of kings owning troops of elephants [also, lords of herds of elephants] exhibiting [their] pride-flood, [also, discharging ichor-water]! (22).

Moreover,

A lord does not become a lord by the use of ornaments etc.; he [alone], with [his] orders not stultified by others, like you, is [rightly] called a lord [or king]. (23)

Cāṇakya—(*To himself*) First again, words containing a blessing, pointing out to the qualities of the autumn that has commenced, in the form of the praise of a specific deity. What this latter [means] I can not make out. (*Thinking*) Ah! I know. This [is] a device of Rākṣasa. [You] villain Rākṣasa, you are seen [that is, found out]! Oh [you], Kautilya does indeed remain awake!

King—Noble Vaihīnari, arrange to give a thousand gold coins (*śata*) to these [two] bards.

Chamberlain—As His Majesty commands. (*Moves about*)

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१ त्वमेव । २ प्रख्यापनम् । ३ सुवर्णसहस्रं ।

चाणक्यः—(सक्रोधम्) वैहीनरे तिष्ठ न गन्तव्यम् ।[1] वृषल किमयमस्थाने महानर्थोत्सर्गः ।

राजा—(सकोपम्) आर्येणैवं सर्वत्र निरुद्धचेष्टाप्रसरस्य[2] मे बन्धनमिव राज्यं न राज्यमिव ।

चाणक्यः—वृषल स्वयमनभियुक्तानां राज्ञामेते दोषाः संभवन्ति । तद्यदि न सहसे ततः स्वयमभियुज्यस्व ।

राजा—एते वयं स्वकर्मण्यभियुज्यामहे ।

चाणक्यः—प्रियं नः । वयमपि स्वकर्मण्यभियुज्यामहे ।

राजा—यद्येवं तर्हि कौमुदीमहोत्सवप्रतिषेधस्य तावत्प्रयोजनं श्रोतुमिच्छामः ।[3]

चाणक्यः—वृषल कौमुदीमहोत्सवानुष्ठानस्य किं प्रयोजनमित्यहमपि श्रोतुमिच्छामि ।

Cāṇakya—(*In anger*) Vaihinari, stay, do [or, you must] not go. Vrsala, why this expenditure of a large amount at a wrong place!

King—(*In wrath*) To me with the course of [my] activities thus restrained everywhere by the Revered one, kingship is like a prison, not like kingship.

Cāṇakya—Vrsala, these defects arise in [the case of] kings who are not themselves *devoted to* [*their own affairs*]. So, if you cannot tolerate [this state of things], then take over [the administration] yourself.

King—Here do we devote [ourselves] to our duties.

Cāṇakya—[Quite] agreeable to us. We too devote [ourselves] to our duties.

King—*If so, then we should like, for the matter of that*, to hear the purpose of the ban on the moon-light festival.

Cāṇakya—Vrsala, I too should like to know what the purpose is of the celebration [or, performance] of the moon-light festival.

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१ (कञ्चुकी सभयं राजानमवलोकयति)। २ निरुद्धस्य मे। ३ श्रोतुमिच्छामि।

राजा—प्रथमं तावन्ममाज्ञाव्याघातः ।

चाणक्यः—वृषल ममापि तवाज्ञाव्याघात एव कौमुदीमहोत्सवप्रतिषेधस्य
२१ प्रथमं प्रयोजनम् । कुतः ।

अम्भोधीनां तमालप्रभवकिसलयश्यामवेलावनाना-
मा पारेभ्यश्चतुर्णां चटुलतिमिकुलक्षोभितान्तर्जलानाम् ।
[1]मालेवाम्लानपुष्पा तव नृपतिशतैरुह्यते या शिरोभिः
सा मय्येव स्खलन्ती प्रथयति विनयालंकृतं ते प्रभुत्वम् ॥ २४ ॥

[2]अथ त्वमपरमपि प्रयोजनं श्रोतुमिच्छसि तदपि कथयामि ।

राजा—कथ्यताम् ।[3]

३ चाणक्यः—शोणोत्तरे मद्वचनात्कायस्थमचलं ब्रूहि यत्तद्भद्रभटप्रभृतीनां[4] लेखपत्रं दीयतामिति ।

King—First then [is] the non-violation of my order.

Cāṇakya—Vṛsala, for me too the violation of your order itself [was] the first purpose of the ban on the moon-light festival. How?

That your [order] which is borne on the heads, like a garland of fresh flowers, by hundreds of kings right up to the shores of the four oceans the forests on the shores of which are dark-coloured on account of the sprouts produced by the Tamāla [trees], with the waters violently agitated within by the groups of restless Timi (fish), would, when checked by me alone, proclaim your sovereignty as adorned by restraint. modesty. (24)

Now, if you wish to know the second purpose as well, that too I shall tell.

King—[Go on,] tell.

Cāṇakya—Sonottarā, say to the Kāyastha Acala in my name :—'Let that document about Bhadrabhata and others be sent over'.

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१ मालेवाज्ञा स (सु) पुष्पा । २ राजा—अथापरमपि श्रोतुमिच्छामि । चाणक्य.—तदपि कथयामि । ३ अवहितोऽस्मि । ४ प्रभृतीनामितोऽपरागादपक्रम्य मलयकेतुमाश्रितानां लेखपत्रं ।

प्रतीहारी—जं अज्जो आणवेदि । (इति निष्क्रम्य पुनः प्रविश्य) अज्ज इमं पत्तअं । [यदार्य आज्ञापयति । ... आर्य इदं पत्रकम् ।]

चाणक्यः—(गृहीत्वा) वृषल श्रूयताम् ।

राजा—दत्तावधानोऽस्मि ।

चाणक्यः—(वाचयति) सुगृहीतनामधेयस्य देवस्य चन्द्रगुप्तस्य सहोत्थायिनां प्रधानपुरुषाणामितोऽपरागादपक्रम्य वध्यमलयकेतुमाश्रितानां प्रमाणलेसपत्रमिदम् । तत्र प्रथमं तावद्गजाध्यक्षो भद्रभटः, अश्वाध्यक्षः पुरुषदत्तः, महाप्रतीहारस्य चन्द्रभानोर्भागिनेयो डिङ्गरातः, देवस्य स्वजनगन्धी महाराजो बलगुप्तः, देवस्यैव कुमारसेवको राजसेनः, सेनापतेः सिंहबलस्य कनीयान्भ्राता भागुरायणः, मालवराजपुत्रो रोहिताक्षः, क्षत्रगणमुख्यो विजयवर्मेति ।[3]

राजा—अथैतेषामपरागहेतून्विज्ञातुमिच्छामि ।

Pratihārī—As the Revered one commands. (*Going out, re-entering*) Revered one, here [is] the document.

Cāṇakya—(*Taking it*) Vṛṣala, listen.

King—I am attentive.

Cāṇakya—(*Reads*) This [is] the official [or, authoritative] document [showing the record] of the principal persons, comrades in war of His Majesty Candragupta whose name is auspiciously invoked, who have resorted, after having left from here owing to disaffection, to Malayaketu, the victim-designate. There first, Bhadrabhaṭa, Superintendent of elephants; Puruṣadatta, Superintendent of Cavalry; Ḍiṅgarāta, the nephew [sisters's son] of Candrabhānu, Captain of the door-guard; Mahārāja Balagupta, His Majesty's distant relative; Rājasena, His Majesty's own servant during the days of boy-hood; Bhāgurāyaṇa, the younger brother of General Siṃhabala; Rohitākṣa, the Mālava Prince, [and] Vijayavarman, Chief of the Kṣatra clan.'

King—Now I should like to know the causes of their disaffection.

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१ स्वस्ति सुगृहीत...। २ परिमाणलेख्यपत्र । ३ (आत्मगतम्) एते वयं देवस्य कार्येऽवहिताः स्मः । (प्रकाशम्) एतावदेतत् पत्रम् ।

चाणक्यः—वृषल श्रूयताम् । अत्र यावेतौ [1]गजाध्यक्षाश्वाध्यक्षौ भद्रभटपुरुषदत्तनामानौ तौ खलु स्त्रीमद्यमृगयाशीलौ हस्त्यश्वावेक्षणेऽनभियुक्तौ मयाधिकारादवरोप्य स्वजीवनमात्रेणैव [2]स्थापिताविति परपक्षे स्वेन स्वेनाधिकारेण गत्वा मलयकेतुमाश्रितौ । यावेतौ डिङ्गरातबलगुप्तौ तावप्यत्यन्तलोभाभिभूतौ त्वद्दत्तं जीवनमबहु मन्यमानौ तत्र बहु लभ्यत इत्यपक्रम्य मलयकेतुमाश्रितौ । योऽप्यसौ भवतः कुमारसेवको राजसेन इति सोऽपि तत्र प्रसादाद्दातिप्रभूतकोशहस्त्यश्वं सहसैव तन्महदैश्वर्यमवाप्य पुनरुच्छेदशङ्कयापक्रम्य मलयकेतुमाश्रितः । योऽयं सेनापतेः सिंहबलस्य कनीयान्भ्राता भागुरायणोऽसावपि तत्र काले पर्वतकेन सह समुत्पन्नसौहार्दस्तत्प्रीत्या च पिता ते चाणक्येन व्यापादित इत्युत्पाद्य[3] रहसि त्रासयित्वा मलयकेतुमपवाहितवान् । ततो भवदपथ्यकारिषु चन्दनदासादिषु निगृहीतेषु स्वदोषाशङ्कयापक्रम्य मलयकेतु-

Cāṇakya—Vrsala, listen:—Here, as for the Superintendent of elephants and Superintendent of Cavalry, Bhadrabhata and Purusadatta by name, they both, addicted to woman, wine and hunting, [and consequently] inattentive to looking after elephants and horses, were dismissed from [their] office by me and kept on mere subsistence-allowance; so, throwing their lot with [lit. having gone to] the enemy's side, they joined Malayaketu in their respective capacities. As regards Ḍingarāta and Balagupta, they too obsessed by excessive greed, thinking the pay and allowance given by you to be not much, got out from here and joined Malayaketu, thinking that more could be obtained there. *As for* that Rājasena also, your servant, when you were a boy, he too having secured through your favour all of a sudden that enormous fortune,—a very large amount of cash [or treasure], elephants and horses, got away, afraid of its being taken back, [and] joined Malayaketu. As regards Bhāgurāyana, the younger brother of General Simhabala, he too who had formed friendship with Parvataka at that time, having, out of affection for him given out falsely 'your father was killed by Cāṇakya,' [and thus] secretly frightened him, spirited Malayaketu away. Thereupon, when Candanadāsa and others

१ हस्त्यश्वाध्यक्षौ । २ स्थापिताावित्यपक्रम्य स्वेन स्वेनाधिकारेण मलयकेतुमाश्रितौ । ३ इति रहसि ।

माश्रितः । तेनाप्यसौ मम प्राणरक्षक इति कृतज्ञतामनुवर्तमानेनात्मनोऽनन्तरममात्यपदं ग्राहितः । यौ तौ रोहिताक्षविजयवर्माणौ तावप्यतिमानित्वात्स्वदायादेभ्यस्त्वया दीयमानं मानमसहमानौ मलयकेतुमाश्रितौ । इत्येषामपरागहेतवः ।

राजा—एवमेतेषु परिज्ञातापरागहेतुषु क्षिप्रमेव कस्मान्न प्रतिविहितमार्येण ।

चाणक्यः—वृषल न पारितं प्रतिविधातुम् ।

राजा—किमकौशलादुत प्रयोजनापेक्षया ।

चाणक्यः—कथमकौशलं भविष्यति । प्रयोजनापेक्षयैव ।

राजा—प्रयोजनमिदानीं श्रोतुमिच्छामि ।

चाणक्यः—श्रूयतामवधार्यतां च । इह खलु विरक्तानां प्रकृतीनां द्विविधं प्रतिविधानमनुग्रहो निग्रहश्च । अनुग्रहस्तावदाक्षिप्ताधिकारयोर्भद्रभटपुरुषदत्तयोः

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who were acting in a disloyal manner towards you, were taken into custody, he getting away, afraid of his own guilt, joined Malayaketu. He [Malayaketu] also acting out of gratitude, with the idea ' He [is] the saviour of my life,' made him accept the post of his Private Secretary. As regards the two, Rohitāksa and Vijayavarman, they both also, on account of [their] excessive pride, intolerant of the honour being conferred by you upon [your] relatives, cast in their lot with Malayaketu.—Thus [these are] the causes of their disaffection.

King—[Now], why were not counter-measures taken immediately enough by the Revered one, against these the causes of whose disaffection were thus well-known ?

Cāṇakya—Vrsala, it was not practicable to counter-act.

King—[Was it] owing to inability or out of consideration for [some] object in view ?

Cāṇakya—How could there be inability ? Of course, out of consideration for [some] object in view.

King—I should like then to hear the object in view.

Cāṇakya—Listen and ascertain [or, digest it] Here indeed, [in the case] of disaffected people [there are] two ways of counter-acting [them]—Favour and punishment.

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१ ...पदमारोपितः । २ प्रयोजनमिदं । ३ राजा—उभयमपि क्रियते । कथ्यताम् । चाणक्यः—वृषल इह । ४ सन्नपरक्तानां ।

पुनरधिकारारोपणमेव । अधिकारश्च तादृशेषु व्यसनयोगादनभियुक्तेषु पुनरा-
[1] रोप्यमाणः सकलमेव राज्यस्य मूलं हस्त्यश्वमवसादयेत् । डिङ्गरातबलगुप्तयोरति-
लुब्धयोः सकलराज्यप्रदानेनाप्यपरितुष्यतोरनुग्रहः कथं शक्यः ।
राजसेनभागुरायणयोस्तु धनप्रणाशभीतयोः कुतोऽनुग्रहस्यावकाशः ।
[2,3] रोहिताक्षविजयवर्मणोरपि दायादमानमसहमानयोरतिमानिनोः कीदृशोऽनुग्रहः
प्रीतिं जनयिष्यतीति परिहृतः पूर्वः पक्षः । उत्तरोऽपि खलु वयमचिरादधिगतन-
न्दैश्वर्याः सहोत्थायिनं प्रधानपुरुषवर्गमुग्रेण दण्डेन पीडयन्तो नन्दकुलानुर-
[4,5] क्तानां प्रकृतीनामविश्वास्या एव भवाम इत्यतः परिहृत एव । तदेवमनुगृहीता-
स्मत्पक्षो राक्षसोपदेशप्रवणो महीयसा म्लेच्छबलेन परिवृतः पितृवधामर्षी पर्व-

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Now, favour in the case of Bhadrabhata and Purusadatta dismissed from office [would be their] re-instatement in office itself. But restoration to office [in the case] of people like them inattentive [to their jobs] owing to being addicted to vice, would be destroying the whole foundation itself of the kingdom,—the horse and the elephant. How is [or, what sort of] favour possible [in the case] of the extremely greedy Dingarāta and Balagupta, who would not be satisfied even with the present of the whole kingdom? Whence [could there be] scope for favour, for the matter of that, [in the case] of Rājasena and Bhāgurāyana apprehensive of the loss of wealth [already possessed by them]? [In the case] of Rohitāksa and Vijayavarman also, extremely proud and intolerant of the honour bestowed upon their kinsmen, what sort of favour could produce gratification?—Thus the first alternative was brushed aside [or, out of question]. The latter [alternative] also had to be indeed equally (*eva*) brushed aside, with the idea (*iti*) 'We who had [but] recently come by the wealth of the Nandas, inflicting [or, harassing with] severe punishment upon the group of prominent people who rose up along [with us], would be surely unfit to be trusted by the people [still] devoted to the Nanda dynasty. So in this manner, Parvataka's son Malayaketu favouring our [erstwhile] partisans, favourably inclined

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१ व्यसनदोषेषु पुन... । २ धनप्रणाश । ३ दायादमानमदानपीडितयोर्मान-मप्यमानं मन्यमानयोरत्यन्तमानिनोः । ४ ...दर्शनाग्मत्पक्षो । ५ पितृवधामर्षिनः ।

राजा—अत्र तावदेवम् । राक्षसः पुनरिहैव वर्तमान आर्येणोपेक्षित इत्यत्र किमुत्तरमार्यस्य ।

चाणक्यः—राक्षसोऽपि स्वामिनि स्थिरानुरागित्वात्सुचिरमेकत्र वासाच्च शीलज्ञानां नन्दानुरक्तानां प्रकृतीनामत्यन्तविश्वास्यः प्रज्ञापुरुषकाराभ्यामुपेतः सहायसंपदाभियुक्तः कोशवानिहैवान्तर्नगरे वर्तमानः खलु महान्तमन्तःकोपमुत्पादयेत् । दूरीकृतस्तु बाह्यकोपमुत्पादयन्नपि कथमप्युपायैर्वशयितुं शक्य इत्ययमत्रस्थ एव हृदयेशयः शङ्कुरिवोद्धृत्य दूरीकृतः ।

राजा—आर्य कस्माद्विक्रम्य न गृहीतः ।

चाणक्यः—राक्षसः खल्वसौ । विक्रम्य गृह्यमाणो युष्मद्बलानि बहूनि

King—Here then [for the above queries is] this [your answer] What [is] the answer of the Revered one to this here—Rākṣasa again, though staying just here [in the city itself], was let alone by the Revered one ?

Cāṇakya—Rākṣasa too, implicitly trusted by the people devoted to the Nandas conversant with [his] character, on account of [his] steadfast devotion to [his] lord, and his stay for a long time amongst them (*ekatra*), endowed with talents and active vigour, well backed up by good friends [lit. the prosperity in the form of friends], and possessing ample treasure, would have, staying here within the city itself, indeed caused a serious internal upheaval. If removed at a distance on the other hand, although creating external discord, he could be controlled somehow with [proper] measures—With this idea, he, a dart as it were rankling in the heart when staying here, was pulled off and removed at a distance.

King—Revered one, why was he not taken by [sheer] force ?

Cāṇakya—He is indeed a Rākṣasa [literally] Being taken by force, he would have destroyed large forces of yours, or would have himself perished [in the attempt]—

१ नंरुद्रा पुरुषः । २ न दुःसाध्यो भविष्यति । इत्यनन्तामन्त्रपेक्षिनः । राजा—ननु किमर्थमिहस्थ एवोपायैर्नियम्यते । चाणक्यः—कथमनुरक्तान्तो भविष्यति । ननूपायैरेवासौ हृदयेशयः शङ्कुरिवोद्धृत्य दूरीकृतः । ३ स्वयं वा विनश्येत् युष्मद्बलानि वा विनाशयेत् ।

विनाशयेत्स्वयं वा विनश्येत् । एवं सत्युभयथापि दोषः । पश्य

स हि भृशमभियुक्तो यद्युपेयाद्विनाशं
ननु वृषल वियुक्तस्तादृशेनासि पुंसा ।
अथ तव बलमुख्यान्घातयेत्सापि पीडा
वनगज इव तस्मात्सोऽभ्युपायैर्विनेयः ॥ २५ ॥

राजा—न शक्नुमो वयमार्यस्य वाचा वाचमतिशायितुम् । सर्वथा अमात्यराक्षस एवात्र प्रशस्यतरः ।

चाणक्यः—(सकोधम्) न भवानिति वाक्यशेषः । भो वृषल तेन ३ किं कृतम् ।

राजा—यदि न ज्ञायते तदा श्रूयताम् । तेन खलु महात्मना
लब्धायां पुरि यावदिच्छमुषितं कृत्वा पदं नो गले
व्याघातो जयघोषणादिषु बलादस्मद्बलानां कृतः ।

either way [there would have been] a bad outcome in this case. See—

If he again, pressed too hard, were to perish, then, Vrsala, you would surely be deprived of [the services of] a man of that type [that is, so well-known and worthy]; if [on the other hand] he were to destroy your picked troops, that too [would be] a great harm. Therefore he has to be brought round [or, trained] with [suitable] measures, like a wild elephant. (25)

King—We are unable to vanquish the Revered one in argumentation [lit. make our speech surpass the speech of the Revered one]. Anyway, minister Rāksasa alone [is] in this case, far more [or most] praiseworthy.

Cāṇakya—(*With anger*) '[and] not your honour,' that [is] the remaining part of the sentence. O Vrsala! What was done by him?

King—If it is not [already] known, then listen. That high-souled one indeed

stayed in the city captured [by us] as long as he liked, having placed his foot on our necks [that is, completely defying us], forcibly caused disturbance in the proclamations of victory etc. by our forces; [and

१ नवगज० २ मा तावदेवम् । मा तावदेवम् । भो वृषल । ३ यदि...तदा dropped.

अत्यर्थं विपुलैः स्वनीतिविभवैः संमोहमापादिता
विश्वास्येष्वपि विश्वसन्ति मतयो न स्वेषु वर्गेषु नः ॥ २६ ॥

चाणक्यः—(विहस्य) एतत्कृतं राक्षसेन । मया पुनर्ज्ञातं नन्दमिव नन्तमुद्धृत्य भवानिव भूतले मलयकेतू राजाधिराजपदे नियोजित इति ।

राजा—अन्येनैवेदमनुष्ठितं किमत्रार्यस्य ।

चाणक्यः—हे मत्सरिन् ।

आरुह्यारूढकोपस्फुरणविषमिताग्राङ्गुलीमुक्तचूडां
लोकप्रत्यक्षमुग्रां सकलरिपुकुलोत्सादंदीर्घां प्रतिज्ञाम् ।
केनान्येनावलिप्ता नवनवतिशतद्रव्यकोटीश्वरास्ते
नन्दाः पर्यायभूताः पशव इव हताः पश्यतो राक्षसस्य ॥ २७ ॥

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consequently] our faculties of the mind completely bewitched by his abundant glorious displays of statesmanship, have no confidence even in our own trusted colleagues [or, partisans']. (26)

Cāṇakya—(*Laughing*) This was done by Rākṣasa ! I again thought that Malayaketu was installed, like you on the sovereign throne, after having uprooted you like Nanda !

King—[All] this was done by some one else. What of the Revered one here ?

Cāṇakya—O malicious one,

Having made the terrible vow in the presence of [all] people, with the knot of hair [on the head] loosened by the forefingers shaking owing to the breaking forth of the anger produced, long [drawn out] owing to the extermination of the whole of the family of the enemy [involved therein], by whom else were those proud Nandas, lords of riches to the tune of nine and ninety crores of gold coins (*śata*), killed like [so many] beasts, one after another, Rākṣasa looking on [that is, in the teeth of opposition by Rākṣasa] ? (27)

Moreover,

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१ रिपुन्त्य नीति । २ वर्गेषु । ३ राजा—अथ किम् । एतत् कृतममात्यराक्षसेन । चाणक्यः–मया...। ४...राजपदमारोपित इति । ५ नव नवनवतिद्रव्य... । ६ पर्यायसूनाः । ७ dropped.

गृध्रैराबद्धचक्रं वियति विचलितैर्दीर्घनिष्कम्पपक्षै-
र्धूमैर्ध्वस्तार्कभासां सघनमिव दिशां मण्डलं दर्शयन्तः ।
नन्दैरानन्दयन्तः पितृवननिलयान्प्राणिनः पश्य चैतान्
निर्वान्त्यद्यापि नैते स्रुतबहलवसावाहिनो हव्यवाहाः ॥ २८ ॥

राजा—अन्येनैवेदमनुष्ठितम् ।

चाणक्यः—आः केन ।

राजा—नन्दकुलविद्वेषिणा दैवेन । ३

चाणक्यः—दैवमविद्वांसः प्रमाणयन्ति ।

राजा—विद्वांसोऽप्यविकत्थना भवन्ति ।

चाणक्यः—(सकोपम्) वृपल भृत्यमिः [illegible] से । ६

शिखां मोक्तुं बद्धामपि पुनरयं धावति करः
(भूमौ पादं प्रहृत्य)
प्रतिज्ञामारोढुं पुनरपि चलत्येष चरणः ।

See, even now these fires, fed with a large quantity of marrow dripping about, have not ceased to burn, showing the circle of the quarters as though full of clouds, with the rays [or, mass of lustre] of the sun obscured by [columns of] smoke-vultures hovering about in the sky, forming a circle, [and] having long and motionless wings, and gladdening these creatures haunting the cemetery with the [corpses of the] Nandas [and their partisans] (28)

King—[All] this was done by quite another.

Cāṇakya—Ah! By whom?

King—By fate hating the Nanda family.

Cāṇakya—Fools regard fate as authority.

King—The wise also are non-boasters.

Cāṇakya—(*With anger*) Vrsala, do you wish to lord it over me like a servant?

This hand again hurries to loosen the knot of hair though [recently] tied up: (*stamping his foot on the ground*)

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१ The whole verse dropped. २ घनानन्दिनो । ३ Lines 1&2 dropped. ४ मामारोढुं । ५ dropped.

प्रणाशान्नन्दानां प्रशममुपयातं त्वमधुना
परीतः कालेन ज्वलयसि मम क्रोधदहनम् ॥ २९ ॥

राजा—(सावेगमात्मगतम्) अये कथं सत्यमेवार्यः कुपितः । तथाहि

संरम्भस्पन्दिपक्ष्मक्षरदमलजलक्षालनक्षामयापि
भ्रूभङ्गोद्भेदधूमं ज्वलितमिव पुरः पिङ्गया नेत्रभासा ।
मन्ये रुद्रस्य रौद्रं रसमभिनयतस्ताण्डवेषु स्मरन्त्या
संजातोदग्रकम्पं कथमपि धरया धारितः पादघातः ॥ ३० ॥

चाणक्यः—(कृतककोपं संहृत्य) वृषल वृषल अलमुत्तरोत्तरेण । यद्यस्मत्तो गरीयान् राक्षसोऽवगम्यते तदिदं शस्त्रं तस्मै दीयताम् । (इति शस्त्र-
3 मुत्सृज्योत्थाय चाकाशे लक्ष्यं बद्ध्वा स्वगतम्) राक्षस राक्षस एष भवतः
कौटिल्यबुद्धिविजिगीषोर्बुद्धेः प्रकर्षः ।

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this foot moves forth to make a vow once again; seized by Death, you are now inflaming my fire of wrath extinguished by the destruction of the Nandas. (29)

King—(*With emotion, to himself*) What ! How the Revered one is indeed really enraged? Thus—

The tawny lustre of [his] eye, though diluted by being washed by the clear water dripping down from the eyelids throbbing up in excitement, appears as though burning forth like fire, in which the smoke is the knittings of the eye-brow shown up; I think, the stamping of [his] foot was somehow or other [or, with great difficulty] endured by the earth, with a fierce shaking manifested, remembering with regret Rudra gesticulating the sentiment of terror at his Tāndava [rough and violent] dances ! (30)

Cāṇakya—(*Curbing his feigned anger*) Vrsala, Vrsala, enough of reply and rejoinder ! If Rāksasa is regarded by you as superior to us, then let this sword [the badge of my office] be given to him. (*Throwing down the sword, fixing his gaze at a mark in the sky, to himself*) Rāksasa, Rāksasa ! This [is] the perfection of your genius [you who are] desirous of over-reaching the genius of Kautilya

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१ भङ्गोद्भूतधूमं । २ ताण्डवे संस्मरन्त्या । ३ च प्रत्यक्षवदाकाशे । ४ राक्षस... प्रकर्षः dropped.

चाणक्यतश्चलितभक्तिमहं सुखेन
जेष्यामि मौर्यमिति संप्रति यः प्रयुक्तः ।
भेदः किलैष भवता सकलः स एव
संपत्स्यते शठ तवैव हि दूषणाय ॥ ३१ ॥ (इति निष्क्रान्तः)

राजा—आर्य वैहीनरे अतःप्रभृत्यनादृत्य चाणक्यं चन्द्रगुप्तः स्वयमेव राज्यं करिष्यतीति गृहीतार्थाः क्रियन्तां प्रकृतयः ।

कञ्चुकी—(आत्मगतम्) कथं निरुपपदमेव चाणक्यमिति नार्यचाणक्यमिति । हन्त संगृहीतोऽधिकारः । अथ वा न खल्वत्र वस्तुनि देवदोषः । कुतः ।

स दोषः सचिवस्यैव यदसत्कुरुते नृपः ।
याति यन्तुः प्रमादेन गजो व्यालत्ववाच्यताम् ॥ ३२ ॥

राजा—आर्य किं विचारयसि ।

This [policy of] dissension indeed put into effect by you now, with the idea 'I shall easily conquer Maurya swerved from his devotion to Cāṇakya,'—quite the whole of it—will, [O] rogue, end for certain in your own undoing. (31)

[*Exit*

King—Noble Vaihinari, let it be made known to the people—'Henceforward, Candragupta himself alone will be ruling, ignoring Cāṇakya'

Chamberlain—(*To himself*) What! [He uses the expression] 'Cāṇakya' without any epithet, not 'noble [or, the Revered] Cāṇakya.' Alas! [His] powers are withdrawn! Or rather, in this matter surely His Majesty is not at fault. How?

That [is] the fault of the minister himself, if the king dishonours [him]. An elephant comes to be blamed for [possessing] the character of a vicious elephant, through the negligence of the mahout. (32)

King—Noble one, what are you thinking of?

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१ कञ्चुकी—देव, कुसुमपुरे भद्रा [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] ॥ २ आर्यचाणक्यमिति dropped. ३ संहृतः ।

कञ्चुकी—देव न किंचित्। दिष्ट्या देव इदानीं देवः संवृत्तः। (निष्क्रान्तः)

राजा—(आत्मगतम्) एवमस्मासु गृह्यमाणेषु स्वकार्यसिद्धिकामः सकामो भवत्वार्यः। (प्रकाशम्)[2] शोणोत्तरे अनेन शुष्ककलहेन शिरोवेदना मां बाधते। शयनगृहमादेशय।

प्रतीहारी—एदु एदु देवो। [एतु एतु देवः।]

राजा—(आत्मगतम्)

आर्याज्ञयैव मम लङ्घितगौरवस्य
बुद्धिः प्रवेष्टुमिव भूविवरं प्रवृत्ता।
ये सत्यमेव हि गुरूनतिपातयन्ति
तेषां कथं नु हृदयं न भिनत्ति लज्जा॥ ३३॥

(इति निष्क्रान्ताः सर्वे)

इति कृतककलहो नाम तृतीयोऽङ्कः।

Chamberlain—Your Majesty, nothing [to speak of]. Luckily has Your Majesty become Your Majesty in reality.
[*Exit*

King—(*To himself*) While we are being thus understood [as working independently of Cānakya], let the Revered one desirous of accomplishing his desired object, have his desire fulfilled (*Aloud*) Sonottarā, head-ache is troubling me owing to this useless quarrel. Direct [me] to the bed-chamber.

Pratihārī—This way, this way, Your Majesty.

King—(*To himself*)

The mind of me who violated the [proper] respect [due to Cānakya] by the command of the Revered one himself, has as it were proceeded to enter the hollow of the earth; how possibly does not [the sense of] shame break the hearts of those who again really insult [their] preceptors [or, elders]? (33)

[*Exeunt Omnes*

Here ends the Third Act called 'The Feigned Quarrel.'

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१ dropped. २ आर्य शीघ्रं गच्छ। कञ्चुकी–यदाज्ञापयति देवः। (इति निष्क्रान्तः)। ३ निष्क्रान्तौ।

चतुर्थोऽङ्कः ।

(ततः प्रविशत्यध्वगवेषः करभकः)

करभकः—हीमाणहे हीमाणहे । [आश्चर्यमाश्चर्यम्]

जोअणसअं समहिअं को णाम गआगअमिह करेइ ।
अट्ठाणगमणगुर्वी पहुणो अण्णा जइ ण होइ ॥ १

[योजनशतं समधिकं को नाम गतागतमिह करोति ।
अस्थानगमनगुर्वी प्रभोराज्ञा यदि न भवति ॥]

जाव अमच्चरक्खसस्स एदं गेहं गच्छामि । (श्रान्तवत्परिक्रम्य) को एत्थ ३ दुवारिआणं । णिवेदेह भट्टिणो अमच्चरक्खसस्स एसो करभओ तुवरन्तो पाडलिपुत्तआदो आगदो त्ति । [यावदमात्यराक्षसस्यैतद्गेहं गच्छामि ।...कोऽत्र दौवारिकाणाम् । निवेदय भर्त्रेऽमात्यराक्षसाय एष करभकस्त्वरमाणः पाटलिपुत्रादागत इति ।] ६

(प्रविश्य) दौवारिकः—भद्द मा उच्चं मन्तेहि । एसो अमच्चो कज्जचिन्ताजणिदेण जाअरेण समुप्पण्णसीसवेअणो अज्जवि सअणं ण मुञ्चदि । ता

ACT IV

(*Then enters* Karabhaka *dressed as a traveller*)

Karabhaka—Oh! Wonder!

Who [the devil] would indeed be doing the coming and going over a hundred Yojanas or more, if there were not an order [to that effect] from the master, very important [and] involving going to out-of-the-way places? (1)

I shall now go to this house of minister Rākṣasa. (*Moving about like one fatigued*) Which one among the door-keepers [is] here [on duty]? Inform the master, minister Rākṣasa:- 'Here is Karabhaka come [back] from Pāṭaliputra in haste.'

(*Entering*) Door-keeper—My good friend, do not talk so loudly. Here [is] the minister not yet out of bed [lit. does not leave the bed] [owing to his] suffering from head-

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१ [illegible] भट्टिणो । २ ...[illegible] देवस्स । (परिक्रम्य) [illegible] भट्टिणो [illegible] । ([illegible]) को एत्थ...। ३ [illegible]

१ चिट्ठ मुहुत्तअं । लद्धावसरो तुहं आअमणं णिवेदेमि । [भद्र मोच्चैः मन्त्रयस्व । एषोऽमात्यः कार्यचिन्ताजनितेन जागरेण समुत्पन्नशीर्षवेदनोऽद्यापि शयनं न मुञ्चति । तस्मात्तिष्ठ मुहूर्तम् । लब्धावसरस्तवागमनं निवेदयामि ।]

१२ करभकः—भद्दमुह तह करेहि । [भद्रमुख तथा कुरु ।]

(ततः प्रविशति शयनगृहगत आसनस्थः शकटदासेन सह साचिन्तो राक्षसः)

राक्षसः—(आत्मगतम्)

मम विमृशतः कार्यारम्भे विधेरविधेयता-
मपि च कुटिलां कौटिल्यस्य प्रचिन्तयतो मतिम् ।
अथ च विहिते मत्कृत्यानां निकाममुपग्रहे
कथमिदमिहेत्युन्निद्रस्य प्रयात्यनिशं निशा ॥ २ ॥

अपि च

कार्योपक्षेपमादौ तनुमपि रचयंस्तस्य विस्तारमिच्छ-
न्बीजानां गर्भितानां फलमतिगहनं गूढमुद्भेदयंश्च ।

ache due to sleeplessness [lit. keeping awake] caused by the cares of state-business. So, wait for a while. I shall intimate your arrival [to him] when I get an opportunity [to do so].

Karabhaka—Do so, Fine-face !

(*Then is discovered* Rākṣasa *seated in his bed-chamber, in meditative mood, along with* Śakatadāsa)

Rākṣasa—(*To himself*)

For me, carefully considering the uncontrollable nature of Fate, and also taking proper (*pra*) cognisance of the crooked genius of Kautilya at the commencement of any enterprise, the night ceaselessly passes on, without [my getting] any sleep, in thinking ' How this [could go on] in the circumstances,' when the most complete frustration of my plans has been effected all the same ! (2)

Moreover,

Arranging first for the suggestion of the business, even though slight [also, for the casting of the tiny seeds of the plot, *Bījanyāsa*], [then] wishing for its development [*Pratimukha-saṁdhi*], then exposing the

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१ शयनगतः शकटदासेन...। २ तत्कृत्यानां । ३ प्रयात्यनिशं निशाः ।

कुर्वन्बुद्ध्या विमर्शं प्रसृतमपि पुनः संहरन्कार्यजातं
कर्ता वा नाटकानामिममनुभवति क्लेशमस्मद्विधो वा ॥३॥

तदपि नाम दुरात्मा चाणक्यबटुः

(उपसृत्य) दौवारिकः—जेदु [जयतु]

राक्षसः—अतिसंधातुं शक्यः स्यात् ।

दौवारिकः—अमच्चो । [अमात्यः ।]

राक्षसः—(वामाक्षिस्पन्दनं सूचयित्वा आत्मगतम्) दुरात्मा चाणक्यबटु-
र्जयत्वतिसंधातुं शक्यः स्यादमात्य इति वागीश्वरी वामाक्षिस्पन्दनेन प्रस्ताव- १
गता प्रतिपादयति । तथापि नोद्यमस्त्याज्यः । (प्रकाशम्) भद्र किमासि
वक्तुकामः ।

दौवारिकः—अमच्च करभओ दुआरे चिट्ठदि । [अमात्य करभको द्वारि २
तिष्ठति ।]

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very mysterious concealed fruit of the seeds that had germinated [*Garbha-saṁdhi*] scrutinising [the same] in the mind [*Avamarśa-saṁdhi*], and then bringing together the [threads of the] whole business again although scattered up [*Nirvahaṇa-saṁdhi*] a composer of dramas or [a statesman] like ourselves does experience such [an amount of] trouble. (3)

So, how I hope the villain Cāṇakya chap

(*Approaching*) Door-keeper—Be victorious

Rākṣasa—could be over-reached ?

Door-keeper—Minister !

Rākṣasa—(*Indicating the throbbing of the left eye, to himself*) 'May the villain Cāṇakya chap be victorious, could be over-reached the minister—' this, the accidentally got up [lit. divine] speech, associated with the matter in hand, points out by the throbbing of the left eye. Still, effort must not be given up. (*Aloud*) My good friend, what are you desirous of stating ?

Door-keeper—Minister, Karabhaka is waiting at the door.

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१ इति...त्याज्यः dropped. २ एसो करभओ पाडलिउत्तादो आअदो इन्दि
अमच्चं पेक्खिदुं ।

राक्षसः—शीघ्रं प्रवेशय ।

दौवारिकः—तह । (इति निष्क्रम्य करभकमुपसृत्य) । भद्द उपसप्प अमच्चम् । [तथा...भद्र उपसर्प अमात्यम् ।] (इति निष्क्रान्तः)

करभकः—(उपसृत्य) जेदु अमच्चो । [जयत्वमात्यः ।]

राक्षसः—भद्र उपविश ।

करभकः—जं अमच्चो आणवेदि । [यदमात्य आज्ञापयति] । (इति भूमावुपविष्टः)

राक्षसः—(आत्मगतम्) कस्मिन्प्रयोजने मयायं प्रहित इति प्रयोजनानां बाहुल्यान्न खल्ववधारयामि । (इति चिन्तां नाटयति)

(ततः प्रविशति वेत्रपाणिर्द्वितीयः पुरुषः)

पुरुषः—ओसलेह अज्जा ओसलेह । अवेहँ माणहे अवेह । किं ण पेक्खह । [अपसरत आर्या अपसरत । अपेत मानवा अपेत । किं न पश्यथ]

दूले पच्चासत्ती दंसणमवि दुल्लहं अधण्णेहिं ।
कल्लाणकुलहलाणं देआणं विअ मणुस्सदेआणं ॥ ४ ॥

Rākṣasa—Usher [him] in at once.

Door-keeper—All right. (*Going out and approaching* Karabhaka) My good friend, approach the minister. [*Exit*

Karabhaka—(*Approaching*) Victory to the minister !

Rākṣasa—My good friend, sit down.

Karabhaka—As the Minister commands [*Sits on the ground*

Rākṣasa—(*To himself*) I can not indeed make out owing to the multifarious activities [engaged in], on what business he was sent by me. [*Gesticulates reflecting*

(*Then enter a second man, staff in hand*)

Man—Move away, gentlemen, make way ! Get away, fellows [men], get away ! Do you not see [that is, understand]?

Let alone [lit. at a distance] close proximity; even the sight of kings [Gods amongst men], leaders of auspicious families, like [that] of the Gods of the golden mountains, [is] difficult to be had by the unfortunate [or, poor] ! (4)

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१ देआणं भूमिदेआणं ।

[दूरे प्रत्यासत्तिर्दर्शनमपि दुर्लभमधन्यैः ।
कल्याणकुलधराणां देवानामिव मनुष्यदेवानाम् ॥]

(आकाशे) अज्जा किं भणाह किंणिमित्तं ओसालणा करीअदित्ति । अज्जा एसो क्खु कुमालो मलयकेदू समुप्पण्णसीसवेअणं अमच्चरक्खसं पेक्खिदुं इदो एव्व आअच्छादि । ता ओसालणा करीअदि । [आर्याः कि भणथ किनिमित्तमपसारणा क्रियत इति । आर्याः एष खलु कुमारो मलयकेतुः समुत्पन्नशीर्षवेदनममात्यराक्षस प्रेक्षितुमित एवागच्छति । तस्मादपसारणा क्रियते ।] (इति निष्क्रान्तः)

(ततः प्रविशति भागुरायणेन कञ्चुकिना चानुगम्यमानो मलयकेतु :)

मलयकेतुः—(निःश्वस्यात्मगतम्) अद्य दशमो मासस्तातस्योपरतस्य । न चास्माभिर्वृथापौरुषाभिमानमुद्वहद्भिस्तमुद्दिश्य तोयाञ्जलिरप्यावर्जितः । प्रतिज्ञातमेतत्पुरस्तात् ।

वक्षस्ताडनभिन्नरत्नवलयं भ्रष्टोत्तरीयांशुकं
हा हेत्युच्चारितार्तनादकरुणं भूरेणुरूक्षालकम् ।

(*Looking up in the sky*)—Gentlemen, what do you say 'For what reason is this clearing out made ?' Gentlemen, here indeed is coming just this way Prince Malayaketu to pay a visit to minister Rākṣasa suffering from head-ache Therefore is this clearing out made. [*Exit*

(*Then enter* Malayaketu *followed by* Bhāgurāyana *and the* Chamberlain)

Malayaketu—(*Sighing, to himself*) This [lit. today, is] the tenth month since the death of [my] father. But by us vainly feeling proud of [our] manly spirit has not even been offered a handful of libation of water to him! This had been solemnly pledged [by me] before:—

By me should be offered the handful of funeral libation to [my] father, after having now imposed on the wives of the enemies that kind of change of state [or, plight] caused by grief of [my] mothers, in which the jewelled bracelets were broken at the beating of the

ताहङ् मातृजनस्य शोकजनितं संप्रत्ययस्थान्तरं
शत्रुस्त्रीषु मया विधाय गुरवे देयो निवापाञ्जलिः ॥ ५ ॥

किमत्र बहुना ।

उद्यच्छता धुरमकापुरुषानुरूपां
गन्तव्यमाजिनिधनेन पितुः पथा वा ।
आच्छिद्य वा स्वजननीजनलोचनेभ्यो
नेयो मया रिपुवधूनयनानि वाष्पः ॥ ६ ॥

(प्रकाशम्) आर्य जाजले एक एवाहममात्यराक्षसस्यातर्कितगमनेन प्रीतिमुत्पादयितुमिच्छामि। तदुच्यन्तामस्मद्वचनादनुयायिनो राजानः—कृतमनुगमनक्लेशेनेति[1] ।

कञ्चुकी—यदाज्ञापयति कुमारः । (परिक्रम्याकाशे) भो भो राजानः कुमारः समाज्ञापयति न खल्वहं केनचिदनुगन्तव्य इति । (विलोक्य सहर्षम्)

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bosom, with the upper silken garment displaced [from its position], pitiable on account of the distressed cries 'Alas! alas! etc.' being uttered, [and] with the curly hair on the head [made] rough with the particles of dust (5)

Why [say] more here?

I ought to either go by the path of [my] father, by dying in battle, bearing [as I do] the yoke worthy of a brave man, or to take the tears to the eyes of the wives of the enemies, after having snatched [them] from the eyes of my mothers? (6)

(*Aloud*) Noble Jājali, I wish to afford delight to minister Rākṣasa by a surprise visit all alone. So, let the kings [chiefs] attending [upon us] be told in our name :—'You need not take [lit. away with] the trouble of following us.'

Chamberlain—As the Prince commands. (*Moving about, looking up in the sky*) Oh you kings ! The Prince commands :—' I should not indeed be followed by any one.' (*Beholding, with joy*) Immediately after the Prince's order, the chiefs have retired. Let the Prince see—

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1 एतमनुगमनेन ।

कुमारस्याज्ञानन्तरमेव सर्वे राजानः प्रतिनिवृत्ताः । पश्यतु कुमारः ।

सोत्सेधैः स्कन्धदेशैः खरतरकविकाकर्षणात्यर्थभुग्न-
रश्चाः कैश्चिन्निरुद्धाः खमिव खुरपुटैः खण्डयन्तः पुरस्तात् ।
केचिन्मातङ्गमुख्यैर्विहतजवतया मूकघण्टैर्निवृत्ता
मर्यादां भूमिपाला जलधय इव ते देव नोल्लङ्घयन्ति ॥ ७ ॥

मलयकेतुः—आर्य त्वमपि संपरिजनो निवर्तस्व । भागुरायण एको मामनुगच्छतु ।

कञ्चुकी—यदाज्ञापयति कुमारः । (इति संपरिजनो निष्क्रान्तः) ३

मलयकेतुः—सखे भागुरायण विज्ञप्तोऽहमिहागच्छद्भिर्भद्रभटप्रभृतिभिर्यथा न वयममात्यराक्षसद्वारेण कुमारमाश्रयणीयमाश्रयामहे किंतु कुमारस्य सेना-

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Horses have been checked by some [chiefs], breaking into pieces as though the sky in front by [their] hoofs, with [their] shoulders [or, neck-region] raised up and extremely contracted owing to the pulling up of the very sharp bridle-bits, some have returned with [their] big elephants with [their] bells silent [not jingling] owing to [their] speed being checked, [thus] the kings, Your Majesty, do not transgress the boundary [fixed for them] by you, like oceans [not going beyond the tidal boundary] (7)

Malayaketu—Noble one, you too go back along with the retinue. Let Bhāgurāyana alone accompany [or, follow] me.

६ पतिं शिखरसेनं द्वारीकृत्य दुष्टामात्यपरिगृहीताच्चन्द्रगुप्तादपरक्ताः कुमारमाभिगामिकगुणयोगाद्राश्रयणीयमाश्रयामह इति । तत्र मया सुचिरमपि विचारयता तेषां वाक्यार्थोऽवधारितः ।

१ भागुरायणः—कुमार न दुर्बोधोऽयमर्थः । विजिगीषुमात्मगुणसंपन्नं प्रियहितद्वारेणाश्रयणीयमाश्रयेदिति ननु न्याय्य एवायमर्थः ।

मलयकेतुः—सखे भागुरायण नन्वमात्यराक्षसोऽस्माकं प्रियतमो हिततमश्च ।

भागुरायणः—एवमेतत् । किंत्वमात्यराक्षसश्चाणक्ये बद्धवैरो न चन्द्रगुप्ते ।
२ तद्यदि कदाचिच्चाणक्यमतिजितकाशिनमसहमानः स साचिव्यादवरोपयेत्ततो नन्दकुलभक्त्या नन्दान्वय एवायमिति सुहृज्जनापेक्षया चामात्यराक्षसश्चन्द्रगुप्तेन

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qualities, through Śikharasena, the Prince's General, being disaffected with Candragupta gone into the clutches of [or, patronised by] wicked ministers.' Now, although reflecting about [it] for a long time, I have not understood the meaning of their statement.

Bhāgurāyaṇa—Prince, this meaning is not difficult to make out. That one should resort to an ambitious [king] endowed with noble qualities of the heart and worthy of being resorted to, through one dear and friendly, [is] surely quite a legitimate procedure.

Malayaketu—Friend Bhāgurāyana, I say, minister Rākṣasa [is] the dearest and most friendly to us.

Bhāgurāyaṇa—That [is] so. ' But minister Rākṣasa bears animosity to Cāṇakya, not to Candragupta. So, in case he [Candragupta], not tolerating the excessively haughty Cāṇakya, were to remove [him] from the ministership, then minister Rākṣasa might make his reconciliation with Candragupta, on account of his devotion to the Nandas, thinking that after all he [Candragupta is] a scion of the Nandas, and also out of consideration for [his] group of friends. Candragupta also might approve of [such] reconciliation, thinking that he [Rākṣasa is] after all a hereditary

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१ कुमारमाभिरामिकगुण । २ विजिगीषुमात्मगुणसंपन्नः प्रियहितद्वारेणाश्रयणीय इति न्याय्यमेव । ३ नन्दान्वयवाय ।

सह सदधीत । चन्द्रगुप्तोऽपि पितृपर्यायागत एवायमिति सचिवमनुमन्येत । एवं सत्यस्मासु कुमारो न विश्वसेदित्ययमेषा वाक्यार्थः ।

मलयकेतुः—युज्यते । अमात्यस्य गृहमादेशय ।

भागुरायणः—इत इतः कुमार. । (उभौ परिक्रामतः)

भागुरायणः—इदममात्यगृहम् । प्रविशतु कुमार ।

मलयकेतुः—एष प्रविशामि ।

राक्षस —(आत्मगतम्) अये स्मृतम् । (प्रकाशम्) भद्र अपि दृष्ट-स्त्वया कुसुमपुरे स्तवकलशः ।

करभकः—– अमच्च अह इ । [अमात्य अथ किम् ।]

मलयकेतुः —(आकर्ण्य) सखे भागुरायण कुसुमपुरवृत्तान्तः प्रस्तूयते । न तत्र तावदुपसर्पाम । श्रृणुमस्तावत् । कुतः ।

सत्त्वभङ्गभयाद्राज्ञां कथयन्त्यन्यथा पुरः ।
अन्यथा विवृतार्थेषु स्वैरालापेषु मन्त्रिणः ॥ ८ ॥

• [minister] Such being the position, the Prince would not place reliance in us'—this [is] the meaning of their words

Malayaketu—That stands to reason Direct [me] to the house of the minister

Bhāgurāyana—This way, this way, Prince.

[Both move about

Bhāgurāyana—This [is] the minister's house May the Prince enter [it]

Malayaketu—Here I go in

Rakṣasa—(*To himself*) Ah! I remember (*Aloud*) My good friend, did you see Stavakalasa at Kusumapura?

Karabhaka—Minister, yes

Malayaketu—(*Listening*) Friend Bhāgurāyana, news from Kusumapura is being talked about. Let us not just proceed there, let us just listen Why?

Ministers speak in front of kings in one way for fear of endangering [their] spirit, in another way in free [confidential] talks where matters are laid bare [or, having an unequivocal meaning] (8)

१, २ अमात्यराक्षसस्य । ३ स्तवकलश । ४ पुनः ।

भागुरायणः—यदाज्ञापयति कुमारः ।

राक्षसः—भद्र अपि तत्कार्यं सिद्धम् ।

करभकः—अमच्चप्पसाएण सिद्धम् । [अमात्यप्रसादेन सिद्धम् ।]

मलयकेतुः—सखे भागुरायण किं तत्कार्यम् ।

भागुरायणः—कुमार गहनः सचिववृत्तान्तः । नैतावता परिच्छेत्तुं शक्यते । अवहितस्तावच्छ्रोतुमर्हति कुमारः ।

राक्षसः—भद्र विस्तरेण श्रोतुमिच्छामि ।

करभकः—सुणादु अमच्चो । अत्थि दाव अहं अमच्चेणाण्णत्तो जह करभअ कुसुमपुरं गच्छ मह वअणेण भण वेआलिअं त्थवकलसं जह चाणक्कहदएण तेसु तेसु अण्णाभङ्गेसु अणुचिट्ठीअमाणेसु चन्दउत्तो उत्तेअणसमत्थेहिं सिलोएहिं उवसिलोअइदव्वो त्ति । [शृणोत्वमात्यः । अस्ति तावदहममात्येनाज्ञप्तो यथा करभक कुसुमपुरं गच्छ मम वचनेन भण वैतालिकं स्तवकलशं

Bhāgurāyaṇa—As the Prince commands.

Rākṣasa—My good friend, has that business been accomplished?

Karabhaka—Accomplished through the favour [or, blessings] of the Minister.

Malayaketu—Friend Bhāgurāyana, what [is] that business?

Bhāgurāyaṇa—Prince, a minister's affairs [are] deep; it is not possible to accurately ascertain with so much [information only]. The Prince should please first listen attentively [lit. being attentive].

Rākṣasa—My good friend, I should like to hear [the whole story] in detail.

Karabhaka—May the minister listen:—I was just ordered by the Minister as follows:—Karabhaka, go to Kusumapura; tell the bard Stavakalasa in my name this—'When various [acts of] disobedience would be committed by the accursed Cāṇakya, Candragupta should be glorified by you by singing verses calculated to incite [him].'

१ गच्छिअ...,भणिदव्वो तुए वेआलिओ थणकलसो जह ।

यथा चाणक्यहतकेन तेषु तेष्वाज्ञाभङ्गेष्वनुष्ठीयमानेषु चन्द्रगुप्त उत्तेजनसमर्थैः श्लोकैरुपश्लोकयितव्य इति ।]

राक्षसः—भद्र ततस्ततः ।

करभकः—तदो मए पाडलिउत्तं गदुअ सुणाविदो अमच्चसंदेसं वेआलिओ थणकलसो । एत्थन्तरे णन्दउलविणासदूणस्स पोरजणस्स परितोसं समुप्पादअन्तेण रण्णा आघोसिदो कोमुदीमहोस्सवो । सो अ चिरकालपरिवट्टमाणो जणिदपरिचओ अभिमदवधूजणसमागमो विअ ससिणेहं बहु माणिदो णअरजणेण । [ततो मया पाटलिपुत्रं गत्वा श्रावितोऽमात्यसंदेशं वैतालिकः स्तवकलशः । अत्रान्तरे नन्दकुलविनाशदूनस्य पौरजनस्य परितोषं समुत्पादयता राज्ञाघोषितः कौमुदीमहोत्सवः । स च चिरकालपरिवर्तमानो जनितपरिचयोऽभिमतवधूजनसमागम इव सस्नेहं बहु मानितो नगरजनेन ।]

राक्षसः—(सबाष्पम्) हा देव नन्द

कौमुदी कुमुदानन्दे जगदानन्दहेतुना ।
कीदृशी सति चन्द्रेऽपि नृपचन्द्र त्वया विना ॥ ९ ॥

Rākṣasa—My good friend, what next ?

Karabhaka—Thereupon, going to Pātaliputra, I communicated the Minister's message to the bard Stavakalasa. In the meanwhile, the moon-light festival was proclaimed by the king in order to give delight to the citizens feeling morose at the destruction of the Nanda race. And that [festival] [opportunity to celebrate which was] returning after a long time, with which intimacy had [already] been formed, was hailed by the citizens with gusto, like the union with a beloved wife.

Rākṣasa—(*With tears*) Alas ! King Nanda!

What sort of Kaumudi [festival, also, moon-light] [can there be] [O] Moon amongst kings, without you, the cause of delight to the world, even though there is the moon [also, Candragupta] the [cause of] delight to the night-lotuses [also, people of low tastes] ? (9)

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१ थणकलसो । २ चन्दउत्तेण । ३ वधुजन ।

करभकः—तदो सो लोअलोअणाणन्दभूदो अणिच्छन्तस्स एव्व तस्स णिवारिदो चाणक्कहदएण । एत्थन्तरे त्थवकलसेण चन्दउत्तसमुत्तेइआ सिलोअपरिपाटी पवट्टिदा । [ततः स लोकलोचनानन्दभूतोऽनिच्छत एव तस्य निवारितश्चाणक्यहतकेन । अत्रान्तरे स्तवकलशेन चन्द्रगुप्तसमुत्तेजिका श्लोकपरिपाटी प्रवर्तिता ।]

राक्षसः—कीदृशी सा ।

(करभकः सत्त्वोद्रेकस्येत्यादि–३–२२,२३–पूर्वोक्तं पठति)

राक्षसः—(सहर्षम्) साधु स्तवकलश साधु । काले भेदबीजमुप्तमवश्यं फलमुपदर्शयति । कुतः ।

सद्यःक्रीडारसच्छेदं प्राकृतोऽपि न मर्षयेत् ।
किं नु लोकाधिकं तेजो बिभ्राणः पृथिवीपतिः ॥ १० ॥

मलयकेतुः—एवमेतत् ।

राक्षसः—ततस्ततः ।

Karabhaka—Then that [festival] which had been the delight of the eyes of the people was banned by the accursed Cāṇakya, in spite of his [Candragupta's] wishes. In the meanwhile, by Stavakalaśa was started the recital of verses capable of inciting Candragupta.

Rākṣasa—What sort of that [recital] ?

[Karabhaka *repeats III 22, 23,* ' Of the excess of spirit ' etc. *recited before*

Rākṣasa—(*With joy*) Good, Stavakalasa, good ! The seed of dissension sown at the proper time would assuredly show up [its] fruit. How ?

Even an ordinary person would not put up with the sudden interruption to [his] taste for sport, what then [or, much more therefore] the Lord of the earth, possessed of spirit surpassing [that of] the world ! (10)

Malayaketu—That [is] so.

Rākṣasa—What next ?

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१ थणइकलसेण । २ Line 6 dropped. ३ साधु मते स्तवकलश । ४ फलमदर्शयिष्यति ।

करभकः—तदो चन्दउत्तेण अण्णाभङ्गकलुसिदेण पसङ्गसूइदं अमच्च-गुणं पसंसिअ अपब्भंसिदो अहिआरादो चाणक्कहदओ। [ततश्चन्द्रगुप्तेनाज्ञा-भङ्गकलुषितेन प्रसङ्गसूचितममात्यगुणं प्रशस्यापभ्रंशितोऽधिकाराच्चाणक्यहतकः।]

मलयकेतुः—सखे भागुरायण गुणप्रशंसया दर्शितश्चन्द्रगुप्तेन राक्षसे [1]पक्षपातः।

भागुरायणः—न तथा गुणप्रशंसया यथा चाणक्यबटोर्निराकरणेन।

राक्षसः—किमयमेवैकः कौमुदीमहोत्सवप्रतिषेधश्चन्द्रगुप्तस्य चाणक्यं प्रति कोपकारणमुतान्यदप्यस्ति।

मलयकेतुः—सखे चन्द्रगुप्तस्यापरकोपकारणान्वेषणेन किं फलमेष पश्यति।

भागुरायणः—कुमार मतिमांश्चाणक्यो न [2]निष्प्रयोजनमेव चन्द्रगुप्तं कोप-यिष्यति। न च कृतवेदी चन्द्रगुप्त एतावता चाणक्यगौरवमुल्लङ्घयिष्यति।

Karabhaka—Then by Candragupta enraged at the violation of [his] order, having spoken highly of the Minister's merits suggested by the occasion, was dismissed from office the accursed Cāṇakya.

Malayaketu—Friend Bhāgurāyana, Candragupta has shown [his] partiality for Rākṣasa by [this] high praise of [his] merits.

Bhāgurāyaṇa—Not so much by the high praise of [his] merits as by the dismissal of the Cāṇakya chap.

Rākṣasa—Is this—the banning of the moon-light festival—alone the cause of Candragupta's anger towards Cāṇakya or is there any other?

Malayaketu—Friend, what fruit [or good] does he visualise in searching for another cause for Candragupta's anger?

Bhāgurāyaṇa—*Prince*, [Rākṣasa must have reasoned thus] the talented Cāṇakya would not anger Candragupta surely without some reason; nor would Candragupta, [who is] grateful, throw overboard [his] respect for Cāṇakya

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१ भक्तिपक्षपातः। २ न तुच्छे प्रयोजने।

सर्वथा चाणक्यचन्द्रगुप्तयोः पुष्कलात्कारणाद्यो विश्लेष उत्पद्येत स आत्यन्तिको भविष्यतीति ।[1]

करभकः—अत्थि अण्णं वि चन्दउत्तस्स कोवकारणं। उवेक्खिदो अणेण अवक्कमन्तो कुमारो मलअकेदू अमच्चरक्खसो अ त्ति। [अस्त्यन्यदपि चन्द्रगुप्तस्य कोपकारणम्। उपेक्षितोऽनेनापक्रामन् कुमारो मलयकेतुरमात्यराक्षसश्चेति।]

राक्षसः—(सहर्षम्) सखे शकटदास हस्ततलगतो मे संप्रति चन्द्रगुप्तो भविष्यति। इदानीं चन्दनदासस्य बन्धनान्मोक्षस्तव च पुत्रदारैः सह समागमः।[2]

मलयकेतुः—सखे भागुरायण हस्ततलगत इति व्याहरतः कोऽस्याभिप्रायः ।

भागुरायणः—किमन्यत् । चाणक्यादपकृष्टस्य चन्द्रगुप्तस्योद्धरणान्न किंचित्कार्यमवश्यं पश्यति ।

राक्षसः—भद्र हृताधिकारः क्व सांप्रतमसौ बटुः ।

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with this much [cause] In any case, whatever estrangement results from manifold causes, would be of a permanent [or, lasting] nature.

Karabhaka—There is another cause too for Candragupta's anger, viz. by him [Cāṇakya] was ignored [or, connived at] Prince Malayaketu escaping, as also minister Rākṣasa.

Rākṣasa—(*With joy*) Friend Sakatadāsa, now would Candragupta be in the hollow of my hands! Presently [there would be] Candanadāsa's release from prison and your union as well with your sons and wife

Malayaketu—Friend Bhāgurāyana, what [is] his implication in saying [Candragupta would be] 'in the hollow of [my] hand?'

Bhāgurāyana—What else? He does not see any necessary purpose [to be accomplished] through the uprooting of Candragupta estranged from Cāṇakya.

Rākṣasa—My good friend, where [is] that chap deprived of [his] office, now?

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१ जीवसिद्धे. सजाने क्लेशच्छेदः। भागुरायण —(स्वगतम्) जातः सत्य जीवसिद्धिप्रभृतीनां क्लेशच्छेदः। २ हस्तगतो मे चन्द्रगुप्तो भविष्यति इति। ३ चन्द्रगुप्तस्योद्धरणे सौकर्यं पश्यति ! चन्द्रगुप्तस्योद्धरणेऽसौ कार्यमवश्यमवगच्छति।

करभकः—तहिं एव्व पाडलिउत्ते पडिवसदि। [तत्रैव पाटलिपुत्रे प्रतिवसति ।] २७

राक्षसः—(सावेगम्) किं तत्रैव प्रतिवसति । तपोवनं न गतः प्रतिज्ञां वा पुनर्न समारूढवान् ।

करभकः—अमच्च तपोवणं गच्छदि त्ति सुणीअदि । [अमात्य तपोवनं ३०
गच्छतीति श्रूयते ।]

राक्षसः—शकटदास नेदमुपपद्यते । पश्य ।

> देवस्य येन पृथिवीतलवासवस्य
> स्वाग्रासनापनयनान्निकृतिर्न सोढा ।
> सोऽयं स्वयंकृतनराधिपतेर्मनस्वी
> मौर्यात्कथं नु परिभूतिमिमां सहेत ॥ ११ ॥

मलयकेतुः—सखे चाणक्यस्य तपोवनगमने पुनः प्रतिज्ञारोहणे वा कास्य कार्यसिद्धिः ।

Karabhaka—He is staying even there in Pāṭaliputra.

Rākṣasa—(*With excitement*) What ! He is staying even there ? [Has he] not gone [or. retired] to the penance-grove, nor made a vow once again ?

Karabhaka—Minister, it is reported that he would be retiring to the penance-grove.

Rākṣasa—Śakatadāsa, this does not stand to reason. See

> He, by whom was not tolerated the insult due to [his] removal from the principal seat occupied by him, at the hands of the monarch, the Indra on the surface of the earth,—how possibly could that spirited one put up with this discomfiture from Maurya [Candragupta], created king by himself ? (11)

Malayaketu—Friend, what accomplishment of his object could there be] by Cāṇakya's retirement to the penance-grove or by [his] making a vow once again ?

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१ सामान्यासनपदात् निरस्तेनं । २ स्वार्थसिद्धिः ।

३ भागुरायणः —नात्यन्तदुर्बोधोऽयमर्थः । यावद्यावच्चाणक्यहतकश्चन्द्र- गुप्ताद्दूरीभवति तावत्तावदस्य स्वार्थसिद्धिः ।

शकटदासः—अमात्य अलमन्यथा विकल्प्य । उपपद्यत एवैतत् । पश्यत्वमात्यः-

राज्ञां चूडामणीन्दुद्युतिखचितशिखे मूर्ध्नि विन्यस्तपादः
स्वैरेवोत्पाद्यमानं किमिति विषहते मौर्य आज्ञाविघातम् ।
कौटिल्यः कोपनोऽपि स्वयमभिचरणे ज्ञातदुःखः प्रतिज्ञाम्
दैवात्तीर्णप्रतिज्ञः पुनरपि न करोत्यायतिग्लानिभीतः ॥ १२ ॥

राक्षसः—सखे शकटदास एवमेतत् । गच्छ विश्रामय करभकम् ।

शकटदासः—यदाज्ञापयत्यमात्यः । (इति करभकेण सह निष्कान्तः)

३ राक्षसः—अहमपि कुमारं द्रष्टुमिच्छामि ।

Bhāgurāyaṇa—This [is] not a very difficult matter to understand. The further and further the accursed Cāṇakya goes away from Candragupta, in the same proportion [or, the more, is] the accomplishment of his desired object [also, self-interest].

Śakaṭadāsa—Minister, away with entertaining erroneous doubts! This certainly (*eva*) stands to reason. Let the Minister see—

How indeed would Maurya, who has placed [his] foot on the heads of kings, with the crests enveloped with the lustre of moons [in the form] of the crest-jewels, put up with the violation of [his] order brought about by his own [people or subordinates]? Cāṇakya too though of an angry temperament, personally cognisant of the hardships in [the performance of] the rites for malevolent purposes, [and] having fulfilled [one] vow through luck, does not again make a vow, apprehensive of discomfiture in times to come (*āyati*). (12)

Rākṣasa—Friend Śakaṭadāsa, that [is] so Go, see that Karabhaka is properly resting.

Śakaṭadāsa—As the Minister commands,

[*Exit with* Karabhaka

Rākṣasa—I too wish to see the Prince.

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१ चाणक्यश्चन्द्र । २ स्वयमतिचरणे । ३ दैवात् पूर्णप्रतिज्ञः ।

राक्षसः—उपलब्धम् ।

मलयकेतुः—कीदृशं तत् ।

राक्षसः—सचिवव्यसनम् । किमन्यत् अपकृष्टश्चाणक्याच्चन्द्रगुप्तः ।

मलयकेतुः—आर्य सचिवव्यसनमव्यसनमेव ।

राक्षसः—अन्येषां भूपतीनां कदाचिदमात्यव्यसनमव्यसनं स्यात् । न पुनश्चन्द्रगुप्तस्य ।

मलयकेतुः—आर्य नैतदेवम् । चन्द्रगुप्तप्रकृतीनां चाणक्यदोषा एवापरागहेतवस्तस्मिंश्च निराकृते प्रथममपि चन्द्रगुप्तेऽनुरक्ताः संप्रति सुतरामेव तत्रानुरागं दर्शयिष्यन्ति ।

राक्षसः—मैवम् । ताः खलु द्विप्रकाराः प्रकृतयश्चन्द्रगुप्तसहोत्थायिन्यो नन्दकुलानुरक्ताश्च । तत्र चन्द्रगुप्तसहोत्थायिनीनां चाणक्यदोषा एव विरागहेतवो न नन्दकुलानुरक्तानाम् । तास्तु खलु नन्दकुलमनेन पितृभूतं घातितमित्यपरागा-

Rākṣasa—[Yes. It has been] found out.

Malayaketu—Of what nature [is] it ?

Rākṣasa—Defection of the minister. What else? Candragupta has been estranged from Cāṇakya.

Malayaketu—Defection of the minister [is for all practical purposes] no [really important] defection at all.

Rākṣasa—In the case of other kings, perhaps the defection of the minister may not be [regarded as a major] defection, but not in the case of Candragupta.

Malayaketu—Noble one, it [is] not so The faults of Cāṇakya alone [are] the causes of disaffection for Candragupta's subjects. But when he is repudiated [or, dismissed] they being from the very first attached to Candragupta, would now be definitely (*eva*) displaying far more attachment towards him.

Rākṣasa—Not so. They [the subjects] indeed [fall] into two groups—those who had risen up along with Candragupta [that is, his comrades in war], and those attached to the Nanda family. Of them, the faults of Cāṇakya are the causes of discontent for Candragupta's comrades in war alone, not for those attached to the Nanda family. On the other hand, they indeed agitated (*uprakṛta*) by discontent and rage that the

१ सचिवव्यसनमव्यसनं । २ नन्दानुरक्ताश्च । ३ अपरागहेतवो ।

मर्षाभ्यां विप्रकृताः सत्यः स्वाश्रयमलभमानाश्चन्द्रगुप्तमेवानुवर्तन्ते । त्वादृशं[2] पुनः प्रतिपक्षोद्धरणे संभावितशक्तिमभियोक्तारमासाद्य क्षिप्रमेनं परित्यज्य त्वामेवाश्रयिष्यन्ते । अत्र निदर्शनं वयमेव ।

मलयकेतुः—आर्य किमेतदेकमेव सचिवव्यसनमभियोगकारणं चन्द्रगुप्त- १०
स्याहोस्विदन्यदप्यस्ति ।

राक्षसः—किमन्यैर्बहुभिरपि । एतद्धि प्रधानतमम् ।

मलयकेतुः—आर्य कथमिव प्रधानतमम् । किमिदानीं चन्द्रगुप्तः स्वका- १३
र्यधुरामन्यत्र मन्त्रिण्[1]यात्मनि वा समासज्य स्वयं प्रतिविधातुमसमर्थः ।

राक्षसः—बाढमसमर्थः । कुतः । स्वायत्तसिद्धिषूभयायत्तसिद्धिषु वा भूमि-
पालेषु तत्संभवति । चन्द्रगुप्तस्तु दुरात्मा नित्यं सचिवायत्तसिद्धिरेव स्थितश्चक्षु- १६

Nanda dynasty standing in the relation of a father, was destroyed by him [Candragupta], [but] not securing a [proper] resort for them, would be following Candragupta himself. Having however secured an invader like you possessing power capable of uprooting the opponent, they would resort to you alone, quickly throwing him overboard. Here, we ourselves [are] an instance [proving the truth of the above remark].

Malayaketu—Noble one, is this alone, the defection of minister, the one cause for [leading an] attack on Candragupta, or is there still another?

Rākṣasa—What [is the use] of other [causes though they be] even many? This [is] *the* principal [most potent] one.

Malayaketu—Noble one, how possibly [it is] the most potent one? What! Is Candragupta himself incompetent to counteract [us], by entrusting the yoke of his administration to some other minister or to [or, taking it over] himself?

Rākṣasa—Yes. [He is] not competent; why? That is possible in respect of absolute monarchs [who control their affairs themselves] or monarchs managing the affairs jointly [with their minister]. But the villain Candragupa is definitely one whose affairs are always managed by the

१ मन्त्रिणि समासज्य । २ स्वायत्तसिद्धिषु भूमिपालेषु ।

विकल इवाप्रत्यक्षलोकव्यवहारः कथमिव स्वयं प्रतिविधातुं समर्थः स्यात् ।

अत्युच्छ्रिते मन्त्रिणि पार्थिवे च विष्टभ्य पादावुपतिष्ठते श्रीः ।
सा स्त्रीस्वभावादसहा भरस्य तयोर्द्वयोरेकतरं जहाति ॥ १३ ॥

नृपोऽपकृष्टः सचिवात्तदर्पणः स्तनंधयोऽत्यन्तशिशुः स्तनादिव ।
अदृष्टलोकव्यवहारमन्दधीर्मुहूर्तमप्युत्सहते न वर्तितुम् ॥ १४ ॥

मलयकेतुः—(आत्मगतम्) दिष्ट्या न सचिवायत्तसिद्धिरस्मि । (प्रकाशम्) यद्यप्येवं तथापि बहुष्वभियोगकारणेषु सत्सु व्यसनमभियुञ्जानस्य शत्रुम-
३ भियोक्तुरैकान्तिकी कार्यसिद्धिर्भवति ।

राक्षसः—ऐकान्तिकीमेव कार्यसिद्धिमवगन्तुमर्हति कुमारः । कुतः

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minister, [and so] blind to worldly affairs, like a blind man—how possibly would he be able to counteract [us, or to manage the affairs of the kingdom], himself?

Royal glory stands firm by the exceedingly powerful king and [his] minister, propping up [their] feet; she unable to bear the strain, as in the nature of a woman, abandons [in course of time] either of the two. (13)

A king, entrusting [all] to his minister, estranged from his minister, like a very small sucking infant [weaned] from the breast, dull-witted owing to [his] being non-conversant with the affairs of the world, is not able to carry on [also, to live] even for a moment. (14)

Malayaketu—(*To himself*) Thank God, I am not one whose affairs are entrusted to a minister. (*Aloud*) Even if it be so, still when there are many causes for attack, there would ensue definite [or, unalloyed] success for an invader of the enemy, making capital out of some defection [or other]

Rākṣasa—The Prince should please see here the most complete [or, unalloyed] success. How?

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१ Stanza 13 dropped. २ सचिवव्यसनिन शत्रु...।

त्वय्युत्कृष्टबलेऽभियोक्तरि नृपे नन्दानुरक्ते पुरे
चाणक्ये चलिताधिकारविमुखे मौर्ये नवे राजनि ।
स्वाधीने मयि (इत्यर्द्धोक्ते लज्जां नाटयन्)
मार्गमात्रकथनव्यापारयोगोद्यमे
त्वद्वाञ्छान्तरितानि संप्रति विभो तिष्ठन्ति साध्यानि नः ॥१५॥

मलयकेतुः—यद्येवमभियोगकालमार्यः पश्यति ततः किमास्यते ।

उत्तुङ्गास्तुङ्गकूलं [1]स्रुतमदसलिलाः प्रस्यन्दिसलिलं
श्यामाः श्यामोपकण्ठद्रु[2]ममलिमुखराः कल्लोलमुखरम् ।
स्रोतःखातावसीदत्तटमुरुदशनैरुत्सादिततटाः
शोणं सिन्दूरशोणा मम गजपतयोऽपा[3]स्यन्तु शतशः ॥ १६ ॥

अपि च

You, the King possessed of excellent prowess, being the attacker, the city being attached to the Nandas, Cāṇakya being disinterested owing to being dismissed from office, Maurya [Candragupta] being a new king [recently installed on the throne], and I being at your disposal (*with this half-said, gesticulating modesty*) prepared for doing the work of merely pointing out the way, our objects to be accomplished stand now, O powerful one, [only] having your will acting as the screen. (15)

Malayaketu—If then the Noble one sees [this] the [proper] time for an attack, why do we sit [idle]?

Let my lordly elephants, lofty in stature, pouring down the water of ichor, dark-coloured, noisy with the [humming of] bees, battering down the banks with [their] broad tusks, and reddish with the vermilion, wade in hundreds through the Sona [red] river, with [her] lofty banks, with waters flowing rapidly, with the dark trees on the banks, noisy with the billows, [and] with the banks depressed, being dug down by the current. (16)

Moreover,

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१ द्रुत । २ द्रुमनाभिमुखरा । ३ गजपतयः पास्यन्ति ।

गम्भीरगर्जितरवाः स्वमदाम्बुमिश्र-
मासारवर्षमिव शीकरमुद्गिरन्त्यः ।
विन्ध्यं विकीर्णसलिला इव मेघमाला
रुन्धन्तु वारणघटा नगरं मदीयाः ॥ १७ ॥

(इति भागुरायणेन सह निष्क्रान्तो मलयकेतुः)

राक्षसः—कः कोऽत्र भोः ।

(प्रविश्य) प्रियंवदकः—आणवेदु अमच्चो । [आज्ञापयतु अमात्यः ।]

राक्षसः—प्रियंवदक ज्ञायतां सांवत्सरिकाणां द्वारि कस्तिष्ठति ।

प्रियंवदकः—जं अमच्चो आणवेदि । (निष्क्रम्य पुनः प्रविश्य) अमच्च एसो खु संवच्छरिओ खवणओ [यदमात्य आज्ञापयति । ...अमात्य एष खलु सांवत्सरिकः क्षपणकः]

राक्षसः—(आत्मगतम् अनिमित्तं सूचयित्वा) कथं प्रथममेव क्षपणकः ।

१ प्रियंवदकः—जीवसिद्धी । [जीवसिद्धिः ।] Explanatory note

Let my columns of elephants, letting forth a deep grunting noise, [and] pouring forth spray of water mixed with the water of their ichor, like a shower of rain, besiege the capital [city] like rows of clouds producing a deep thundering noise, [and] scattering about [rain-] water, the Vindhya [mountain]. [17]

[*Exit* Malayaketu *with* Bhāgurāyana

Rākṣasa—Who [is] there, ho!

(*Entering*) **Priyaṁvadaka**—May the Minister command.

Rākṣasa—Priyamvadaka, find out who amongst the astrologers is waiting at the door.

Priyaṁvadaka—As the Minister commands. (*Going out and re-entering*) Minister, here [is] the astrologer Jaina friar.

Rākṣasa—(*To himself, indicating a bad omen*) What! At the very start, a Jaina friar?

Priyaṁvadaka—Jīvasiddhi.

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१ वर्षमिह । २ जं...संवच्छरिओ dropped.

राक्षसः—(प्रकाशम्) अबीभत्सदर्शनं प्रवेशय ।

प्रियंवदकः—तंह [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) क्षपणकः—

सासणमलिहन्ताणं पडिवज्जह मोहवाहिवेज्जाणं ।
जे मुत्तमात्तकडुअं पच्छा पत्थं उवदिसन्ति ॥ १८ ॥

[शासनमर्हतां प्रतिपद्यध्वं मोहव्याधिवैद्यानाम् ।
ये मुहूर्तमात्रकटुकं पश्चात्पथ्यमुपदिशन्ति ॥]

(उपसृत्य) धम्मसिद्धी होदु सावगाणम् । [धर्मसिद्धिर्भवतु श्रावकाणाम् ।]३

राक्षसः—भदन्त निरूप्यतां तावदस्मत्प्रस्थानदिवसः ।

क्षपणकः—(नाट्येन चिन्तयित्वा) सावगा णिरूविदा मए आ मज्झणादो णिव्वुत्तसव्वकल्लाणा तिही संपुण्णचन्दा पुण्णमासी । तुह्माणं उत्तलाए दिसाए दक्खिणं दिसं पत्थिदाणं अ दक्खिणे णक्खत्ते । अवि अ । [श्रावक निरूपिता मयामध्याह्नान्निर्वृत्तसर्वकल्याणा तिथिः संपूर्णचन्द्रा पौर्णमासी । युष्माकमुत्तरस्या दिशो दक्षिणां दिशं प्रस्थितानां च दाक्षिणं नक्षत्रम् । अपि च ।]

Rākṣasa—(*Aloud*) Usher [him] in, [making him possessed] of a respectable appearance.

Priyaṁvadaka—All right. [*Exit*

(*Entering*) Kṣapaṇaka—

Take to the injunctions of the Revered Jaina Saints, [who are] the physicians for the disease of infatuation, who prescribe what is pungent only for a moment, but later on wholesome. (18)

(*Approaching*) May the Faithful [Jainas] secure righteousness !

Rākṣasa—Bhadanta, just look out for the day of our march.

Kṣapaṇaka—(*Gesticulating meditating*) Faithful one, I have fixed up [or, found out] that the day of the full-moon, with the moon full, is from noon-time [onwards] [capable of] accomplishing all benefits. For you marching from the northern direction to the southern direction, the constellation [is] also favourable. Moreover,

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१ एतरा मरेसय । २ जे अमग्गो आसेदि । ३ पच्छमेत्तकडुअं । ३ सावगा धम्मसिद्धी होदु । ४ णिरूविदे ।

अत्थाहिमुहे सूरे उदिए संपुण्णमण्डले चन्दे ।
गमणं बुधस्स लग्गे उदिदत्थमिदे अ केदुम्मि ॥ १९ ॥

[अस्ताभिमुखे सूर्ये उदिते संपूर्णमण्डले चन्द्रे ।
गमनं बुधस्य लग्ने उदितास्तमिते च केतौ ॥]

राक्षसः—भदन्त तिथिरेव न शुध्यति ।

क्षपणकः—सावगा [श्रावक]

एक्कगुणा होइ तिथी चउग्गुणे होइ णक्खत्ते ।
चउसत्तिगुणे लग्गे एसे जोइसतन्तसिद्धन्ते ॥ २० ॥

[एकगुणा भवति तिथिश्चतुर्गुणं भवति नक्षत्रम् ।
चतुःषष्टिगुणं लग्नमेष ज्योतिषतन्त्रसिद्धान्तः ॥]

ता [तस्मात्]

लग्गे होइ सुलग्गे सोमम्मि गहम्मि जइवि दुल्लग्गे ।
पाविहि दीहं लाहं चन्दस्स बलेण गच्छन्ते ॥ २१ ॥

When the Sun [Rāksasa] is about to set, when the moon [Candragupta] with the orb [constituent parts of a kingdom] complete has risen [is prosperous], in conjunction with Mercury [Cānakya], with [the planets Rāhu and] Ketu [Malayaketu] rising and setting, the marching [should commence] (19)

Rākṣasa—Bhadanta, the day itself is not propitious.

Kṣapaṇaka—Faithful one,

The day carries one mark, the constellation carries four marks, the conjunction sixty-four marks — this [is] the considered statement [or, established doctrine] of the science of Astrology. (20)

Therefore,

a conjunction, although an inauspicious conjunction [in itself], becomes an auspicious conjunction, when [there is] an auspicious planet [presiding over it]; marching under the power of the moon [also, Candragupta], secure a lasting benefit. (21)

१ गमणे बुधस्स लग्गं । २ शद्गुणे अ चन्दे । चउशद्गुणे अ लग्गे । ३ घदाहि दुल्लग्गं । ४ घहेमि दीह सिद्धिं ।

[लग्नं भवति सुलग्नं सौम्ये ग्रहे यद्यपि दुर्लग्नम् ।
प्राप्नुहि दीर्घं लाभं चन्द्रस्य बलेन गच्छन् ॥]

राक्षसः—भदन्त अपरैः सांवत्सरिकैः सह संवाद्यताम् ।

क्षपणकः—संवादेदु सावगो । अहं उण गमिस्सं । [संवादयतु श्रावकः । अहं पुनर्गमिष्यामि ।]

राक्षसः—न खलु कुपितो भदन्तः ।

क्षपणकः—कुविदे ण तुम्हाणं भदन्ते । [कुपितो न युष्माकं भदन्तः ।]

राक्षसः—कस्तर्हि ।

क्षपणकः—भअवं कअन्तो । जेण अत्तणो पक्खं उज्झिअ परपक्खो प्पमाणीकरीअदि । [भगवान्कृतान्तः । येनात्मनः पक्षमुज्झित्वा परपक्षः प्रमाणीक्रियते ।] (इति निष्क्रान्तः)

राक्षसः—प्रियंवदक ज्ञायतां का वेला वर्तत इति[1] ।

प्रियंवदकः—अमच्च अत्थाहिलासी भअवं सूरो । [अमात्य अस्ताभिलाषी भगवान्सूर्यः ।]

Rākṣasa—Bhadanta, talk *the matter over with* other *astrologers.*

Kṣapaṇaka—Let the faithful one talk it over; I, for the matter of that, shall go.

Rākṣasa—Surely Bhadanta has not become angry ?

Kṣapaṇaka—Bhadanta is not angry with you.

Rākṣasa—Who then ?

Kṣapaṇaka—The divine accepted dictum [of astrology, also, the God of death]; inasmuch as, having abandoned your own side [that of Candragupta], you regard the other side [Malayaketu] as an authority. [*Exit*

Rākṣasa—Priyamvadaka, find out what the time [or hour] is.

Priyaṁvadaka—*Minister, the divine sun* [is] *about to* set [lit. desirous of setting].

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१ प्रियंवदकः—जं अमच्चो आणवेदि । (इति निष्क्रम्य पुनः प्रविश्य)

१५ राक्षसः—(उत्थाय विलोक्य) अये अस्ताभिलाषी भगवान्भास्करः । संप्रति हि

आविर्भूतानुरागाः क्षणमुदयगिरेरुज्जिहानस्य भानोः
पर्णच्छायैः पुरस्तादुपवनतरवो दूरमाश्वेव गत्वा ।
एते तस्मिन्निवृत्ताः पुनरपरगिरिप्रान्तपर्यस्तबिम्बे
प्रायो भृत्यास्त्यजन्ति प्रचलितविभवं स्वामिनं सेवमानाः ॥ २१ ॥

(इति निष्क्रान्ताः सर्वे)

इति राक्षसोद्योगो नाम चतुर्थोऽङ्कः ।

Rākṣasa—(*Rising up, beholding*) Oh, the divine sun [is] about to set. For now

These trees in the garden, putting on a reddish hue [also, manifesting their affection] for a while, having quickly enough gone far away in front of the sun as he got separated [that is, rose up] from the mountain of rise, by means of the dense shade of leaves, have [now] turned back again, when he has [his] orb thrown about on the region of the Western [lit. other] mountain; generally servants attending upon [their] masters leave him when his glory is slipping away. (22)

[*Exeunt Omnes*

Here ends the Fourth Act, called
' Rākṣasa's Activity '

पञ्चमोऽङ्कः ।

(ततः प्रविशति लेखमलंकरणस्थगिकां मुद्रितां चादाय सिद्धार्थकः)

सिद्धार्थकः—हीमाणहे हीमाणहे । [आश्चर्यमाश्चर्यम् ।]

बुद्धिजलणिज्झरेहिं सिञ्चन्ती देसकालकलसेहिं ।
दंसिस्सदि कज्जफलं गुरुअं चाणक्कणीदिलदा ॥ १ ॥
[बुद्धिजलनिर्झरैः सिच्यमाना देशकालकलशैः ।
दर्शयिष्यति कार्यफलं गुरुकं चाणक्यनीतिलता ॥]

ता गहीदो मए अज्जचाणक्केण पढमलेहिदो अमच्चरक्खसस्स मुद्दालंछिओ अअं लेहो तस्स जेव्व मुद्दालंछिआ इअं आहरणपेडिआ । चलिदोह्मि किल पाडलिउत्तं । जाव गच्छामि । (परिक्रम्यावलोक्य च) कहं खवणओ आअच्छदि । जाव से असउणभूदं दंसणं मह संमदं एव्व ता ण पडिहरामि । [तद्गृहीतो मयार्यचाणक्येन प्रथमलेखितोऽमात्यराक्षसस्य मुद्रालाञ्छितोऽयं लेखस्तस्यैव मुद्रालाञ्छितेयमाभरणपेटिका । चलितोऽस्मि किल पाटलिपुत्रम् । यावद्गच्छामि ।

ACT V

(*Then enter* Siddhārthaka *taking with him a letter and a sealed casket containing ornaments*)

Siddhārthaka—Oh ! Wonder !

The creeper [in the form] of Cāṇakya's state-craft, being sprinkled over with streams of water [in the form] of intellect by means of jars [in the form] of [proper] time and place, will be yielding the rich fruit [in the form] of the desired object. (1)

Now, I have in [my] possession [or, taken with me] this document caused to be written before by the revered Cāṇakya, [and] sealed with the signet-ring of minister Rākṣasa [and] this casket containing ornaments sealed with his same seal. And I am supposed (*kila*) to be moving on to Pāṭaliputra. I shall proceed. (*Moving about and beholding*)

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१ पेडिआ । २ आअमणं परिरक्खेमि ।

१ ...कथं क्षपणक आगच्छति । यावदस्याशकुनभूतं दर्शनं मम संमतमेव तस्मान्न परिहरामि ।]

(प्रविश्य) क्षपणकः—

अलहन्ताणं पणमामि जे दे गंभीलदाए बुद्धीए ।
लोउत्तलेहिं लोए सिद्धिं मग्गेहिं गच्छन्दि ॥ २ ॥

[अर्हतः प्रणमामि ये ते गम्भीरतया बुद्धेः ।
लोकोत्तरैर्लोके सिद्धिं मार्गैर्गच्छन्ति ॥]

३ सिद्धार्थकः—भदन्त वन्दामि । [भदन्त वन्दे ।]

क्षपणकः—सावगा धम्मसिद्धी होदु । (निर्वर्ण्य) सावगा पत्थाणसमुव्वहणे किदव्ववसाअं विअ तुमं पेक्खामि । [श्रावक धर्मसिद्धिर्भवतु । ... श्रावक
६ प्रस्थानसमुद्वहने कृतव्यवसायमिव त्वां प्रेक्षे ।]

सिद्धार्थकः—कहं भदन्तो जाणादि । [कथं भदन्तो जानाति ।]

क्षपणकः—सावगा किं एत्थ जाणिदव्वं । एसो दे मग्गादेसकुसलो सउणो
९ करगदो लेहो अ सूअदि । [श्रावक किमत्र ज्ञातव्यम् । एष ते मार्गादेशकुशलः शकुनः करगतो लेखश्च सूचयति ।]

सिद्धार्थकः—जाणिदं भदन्तेण । देसन्तरं पत्थिदोह्मि । ता कहेदु भदन्तो

What! Is the Jaina friar coming? As his sight which should be a bad omen is actually agreeable to me, I shall not avoid [him].

(*Entering*) Kṣapaṇaka—

I bow to the Worthy [Jaina] saints—them who with the depth of [their] intellect, attain to salvation in the world, by extraordinary paths (2)

Siddhārthaka—Bhadanta, I salute [you]

Kṣapaṇaka—Faithful one, may you secure righteousness! (*Scrutinizing*) Faithful one, I see you as though engaged in arranging for starting on a journey.

Siddhārthaka—How does Bhadanta know?

Kṣapaṇaka—Faithful one, what is there to be known here? Here this document in [your] hand itself—a bird capable of supplying information about [your] journey, indicates [it].

Siddhārthaka—Bhadanta has [rightly] divined. I am

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१ पणमामो । २ पत्थाणे किदव्ववसाअं तुमं । ३ मग्गदंसणकुसलो लेहो ।

कीदिसो अज्ज दिवसो त्ति। [ज्ञात भदन्तेन। देशान्तरं प्रस्थितोऽस्मि। तस्मात्कथयतु भदन्तः कीदृशोऽद्य दिवस इति।]

क्षपणकः—(विहस्य) सावगा मुण्डिअमुण्डो णक्खत्ताइं पुच्छसि। [श्रावक मुण्डितमुण्डो नक्षत्राणि पृच्छसि।]

सिद्धार्थकः—भदन्त संपदं वि किं जादं। कहेहि। पत्थाणस्स जइ अणुकूलं भविस्सदि तदो गमिस्सं। अण्णधा णिवत्तिस्सं। [भदन्त सांप्रतमपि किं जातम्। कथय। प्रस्थानस्य यद्यनुकूलं भविष्यति तदा गमिष्यामि। अन्यथा निवर्तिष्ये।]

क्षपणकः—सावगा ण संपदं एदस्सिं मलअकेदुकडए अणुकूलं भविस्सदि। [श्रावक न सांप्रतमेतस्मिन्मलयकेतुकटकेऽनुकूलं भविष्यति।]

सिद्धार्थकः—भदन्त कहेहि कुदो एदम्। [भदन्त कथय कुत एतत्।]

क्षपणकः—सावगा णिसामेहि। पुढमं दाव एत्थ कडए लोअस्स अणिवारिदो णिग्गमप्पवेसो आसी। दाणि इदो पच्चासण्णे कुसुमपुले ण कोवि अमुद्दालंछिओ णिग्गमिदुं पवेसुं वा अणुमोदीअदि। ता जदि भाउराअणस्स मुद्दालंछिओ तदो गच्छ विस्सद्धो अण्णहा चिट्ठ। मा गुम्माहिआरिएहिं संजमिअकलचलणो राअकुलं पवेसीअसि। [श्रावक निशामय। प्रथमं तावदत्र

[just] starting to go to another country. So, let Bhadanta tell [me] what sort of day [is] to-day.

Kṣapaṇaka—(*Laughing*) Faithful one, after having got [your] head shaved, you are *inquiring* about the constellations [whether they are auspicious for shaving purposes or not]]

Siddhārthaka—What is affected [that is, what harm is there] even now? Tell [me] If it be favourable for the journey, I shall *go on*; *otherwise*, I shall *turn back*.

Kṣapaṇaka—Faithful one, at the present moment, nothing could be favourable in this camp of Malayaketu.

Siddhārthaka—Bhadanta, tell [me] whence [is] this?

Kṣapaṇaka—Faithful one, listen. At first, in this camp there was unrestricted egress and ingress of people. Now, Kusumapura being quite near from here, no one is permitted to get out or get in, unless possessed of a pass-port [seal-

१ मुण्डं मुण्डारिअ। २ सावगानं। ३ अनुउल्लेम अगणुउल्लेण वा अमाहिमुद्देण गच्छीअदि।

कटके लोकस्यानिवारितो निर्गमप्रवेश आसीत् । इदानीमितः प्रत्यासन्ने कुसुमपुरे न कोऽप्यमुद्रालाञ्छितो निर्गन्तुं प्रवेष्टुं वानुमोद्यते । तद्यदि भागुरायणस्य मुद्रालाञ्छितस्तदा गच्छ विश्रब्धोऽन्यथा तिष्ठ । मा गुल्माधिकारिकैः संयमितकरचरणो राजकुलं प्रवेश्यसे ।]

सिद्धार्थकः—किं ण जाणादि भदन्तो अमच्चरक्खसस्स सण्णिहिदो त्ति । ता अमुद्दालंछिदं वि मं णिक्कमन्तं कस्स सत्ती णिवारेदुं । [किं न जानाति भदन्तोऽमात्यराक्षसस्य संनिहित इति । तदमुद्रालाञ्छितमपि मां निष्क्रामन्तं कस्य शक्तिर्निवारयितुम् ।]

क्षपणकः—(सावेगम्) सावगा रक्खसस्स पिसाचस्स वा होहि ण उण अमुद्दालंछिदस्स इदो णिक्कमणोवाओ । [श्रावक राक्षसस्य पिशाचस्य वा भव न पुनरमुद्रालाञ्छितस्येतो निष्क्रमणोपायः ।]

सिद्धार्थकः—भदन्त मा कुप्प भण मे कज्जसिद्धी होदु त्ति । [भदन्त मा कुप्य भण मे कार्यसिद्धिर्भवत्विति ।]

क्षपणकः—सावगा गच्छ । होदु दे कज्जसिद्धी । अहं वि भाउराअणादो मुद्दं जाचेमि । [श्रावक गच्छ भवतु ते कार्यसिद्धिः । अहमपि भागुरायणान्मुद्रां याचे ।] (इति निष्क्रान्तौ)

इति प्रवेशकः

impression] So, if [you are] in possession of a sealed pass[1] from Bhāgurāyana, then go without hesitation, otherwise stay [here], lest with [your] hands and feet fettered, you might be taken to the king [or, guard-room] by the out-post officers.

Siddhārthaka—Does not Bhadanta know that [I] am a personal attendant upon minister Rākṣasa? So, who can dare [lit. has the power] to prevent me from getting out, although having no sealed pass?

Kṣapaṇaka—(*With excitement*) Faithful one, you may be [an attendant] of Rākṣasa or of a ghost; but there is no other means of egress from here for one having no pass.

Siddhārthaka—Bhadanta, do not be angry; say that there would be success in my undertaking.

Kṣapaṇaka—Faithful one, go; [3]let there be success in your undertaking. I too would beg for a pass from Bhāgurāyana. [*Exeunt Both*

Here ends the Praveśaka

१ जइ अहं अमच्चरक्खसस्स केरओ सिद्धत्थओ । २ वा वेलंगे होहि । ३ कुप्प मे कज्जसिद्धी होदु ।

(ततः प्रविशति पुरुषेणानुगम्यमानो भागुरायणः)

भागुरायणः—(स्वगतम्) अहो वैचित्र्यमार्यचाणक्यनीतेः ।

मुहुर्लक्ष्योद्भेदा मुहुरधिगमाभावगहना
मुहुः संपूर्णाङ्गी मुहुरतिकृशा कार्यवशतः ।
मुहुर्नश्यद्बीजा मुहुरपि बहुप्रापितफले-
त्यहो चित्राकारा नियतिरिव नीतिर्नयविदः ॥ ३ ॥

(प्रकाशम्) भासुरक न मां दूरीभवन्तमिच्छति कुमारः । अतोऽस्मिन्नेवा-स्थानमण्डपे न्यस्यतामासनम् ।

पुरुषः—एदं आसणं । उपविसदु अज्जो । [एतदासनम् । उपविशत्वार्यः ।]

भागुरायणः—(उपविश्य) भद्र यः कश्चिन्मुद्रार्थी मां द्रष्टुमिच्छति स त्वया प्रवेशयितव्यः ।

पुरुषः—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति निष्क्रान्तः)

(*Then enter* Bhāgurāyaṇa *followed by an attendant*)

Bhāgurāyaṇa—(*To himself*) Oh the marvellous nature of the policy of the revered Cāṇakya !

Now with the manifestation perceptible, now mysterious owing to the absence of comprehension, now complete in all [its] parts, now very meagre in conformity with the purpose in view, now with the seed disappearing, now yielding ample fruit—thus varied in character [also, having the nature of a picture], oh wonder, [is] the statesmanship of the statesman, like Destiny ! (3)

(*Aloud*) Bhāsuraka, the Prince does not wish me to be away from him. So, let the seat be kept in this very assembly-room.

Puruṣa—Here [is] the seat. May the Noble one sit down.

Bhāgurāyaṇa—(*Sitting down*) My good friend, anybody who wishes to see me for [lit. desirous of] a pass should be ushered in by you.

Puruṣa—As the Noble one commands. [*Exit*

भागुरायणः—कष्टमेवमस्मासु स्नेहवान्कुमारो मलयकेतुरतिसंधातव्य इत्यहो दुष्करम् । अथवा

कुले लज्जायां च स्वयशसि च माने च विमुखः
शरीरं विक्रीय क्षणिकधनलोभाद्धनवति ।
तदाज्ञां कुर्वाणो हितमहितमित्येतदधुना
विचारातिक्रान्तः किमिति परतन्त्रो विमृशति ॥४॥

(ततः प्रविशति प्रतीहार्यनुगम्यमानो मलयकेतुः)

मलयकेतुः—(स्वगतम्) अहो राक्षसं प्रति विकल्पबाहुल्यादाकुला मे [१] बुद्धिर्न निश्चयमधिगच्छति । कुतः ।

भक्त्या नन्दकुलानुरागदृढया नन्दान्वयालम्बिना
किं चाणक्यनिराकृतेन कृतिना मौर्येण संधास्यते ।

Bhāgurāyaṇa—Alas! That Prince Malayaketu who is affectionate towards us to such an extent, has to be deceived—Oh how difficult to do it! Or,

Having turned [his] face away from [considerations about his] family [or, high birth] and [sense of] shame, and his own reputation and pride, having sold [his] body through the greed of momentary riches to a wealthy fellow, and acting under his orders, why should a man dependent upon others, now deliberate whether a thing is good or bad, [when he has] gone beyond [the stage of] discussion? (4)

(*Then enter* Malayaketu *followed by the* Pratīhārī)

Malayaketu—(*To himself*) Oh, my mind influenced by many a misgiving pertaining to Rākṣasa, does not arrive at any conclusion. How?

Would he, owing to [his] devotion [made] firm by [his] affection for the Nanda family, make peace with Maurya [Candragupta] belonging to the Nanda dynasty, who has [now] gained [his] end [or, shown himself to be a hero] by the repudiation of Cāṇakya; or

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१ (स्वगतम्) कष्टम् । एवमप्यस्मासु ।

स्थैर्यं भक्तिगुणस्य वाधिगणयन्किं सत्यसंधो भवे-
दित्यारूढकुलालचक्रमिव मे चेतश्चिरं भ्राम्यति ॥५॥

(प्रकाशम्) विजये क्व भागुरायणः ।

प्रतीहारी—कुमार एसो खु कडआदो णिक्कमिदुकामाणं मुद्दासंपदाणं अणुचिट्ठदि । [कुमार एष खलु कटकान्निष्क्रमितुकामानां मुद्रासंप्रदानमनुतिष्ठति ।]

मलयकेतुः—विजये मुहूर्तमसंचारा भव यावदस्य पराङ्मुखस्यैव पाणिभ्यां नयने पिदधामि ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापयति ।]

(प्रविश्य) पुरुषः—अज्ज एसो खु खवणओ मुद्दाणिमित्तं अज्जं पेक्खिदुमिच्छदि । [आर्य एष खलु क्षपणको मुद्रानिमित्तमार्यं प्रेक्षितुमिच्छति ।]

भागुरायणः—प्रवेशय ।

पुरुषः—तह । [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) क्षपणकः—धम्मसिद्धी सावगाणं होदु । [धर्मसिद्धिः श्रावकाणां भवतु ।]

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would be, thinking highly of the firmness of the quality of devotion [or, fidelity], be true to [his] promise? — thus my mind, as though mounted upon a potter's wheel, goes on revolving for a long time. (5)

(*Aloud*) Vijayā, where [is] Bhāgurāyaṇa?

Pratīhārī—Prince, here indeed is he engaged in issuing passes to those desirous of getting out of the camp.

Malayaketu—Vijayā, remain steady [motionless] for a while, while I close his eyes with [my] hands, when his face is just turned away [from me].

Pratīhārī—As the Prince commands.

(*Entering*) Puruṣa—Noble one, here indeed [is] a Jaina friar who wishes to see the Noble one in connection with the pass.

Bhāgurāyaṇa—Usher [him] in.

Puruṣa—All right. [*Exit*

(*Entering*) Kṣapaṇaka—Let there be acquisition of righteousness by the Faithful

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१ जं अज्जो आणवेदि । २ सावगा धम्मसिद्धी होदु ।

भागुरायणः—(अवलोक्य स्वगतम्) राक्षसस्य मित्रं जीवसिद्धिः । (प्रकाशम्) भदन्त न खलु राक्षसस्य प्रयोजनमेव किंचिदुद्दिश्य गम्यते ।

१५ क्षपणकः—(कर्णौ पिधाय) सन्तं पावं सन्तं पावं। सावगा तहिं गमिस्सं जहिं रक्खसस्स पिसाचस्स वा णामं वि ण सुणीअदि । [शान्तं पापं शान्तं पापम् । श्रावक तत्र गमिष्यामि यत्र राक्षसस्य पिशाचस्य वा नामापि न श्रूयते ।]

१८ भागुरायणः—बलवान्सुहृदि प्रणयकोपः। तत्किमपराद्धं राक्षसेन भदन्तस्य।

क्षपणकः—सावगा ण मम किंवि रक्खसेण अवरद्धं । सअं जेव्व मन्दभग्गो अत्तणो अवलद्धामि । [श्रावक न मे किमपि राक्षसेनापराद्धम् । स्वयमेव १९ मन्दभाग्य आत्मनोऽपराध्यामि ।]

भागुरायणः—भदन्त वर्द्धयसि मे कुतूहलम् । श्रोतुमिच्छामि ।

मलयकेतुः—(स्वगतम्) अहमपि श्रोतुमिच्छामि ।

Bhāgurāyaṇa—(*Looking at him, to himself*) Oh, [he is] Rākṣasa's friend, Jīvasiddhi ! (*Aloud*) Bhadanta, surely you are not going in connection with some definite business of Rākṣasa ?

Kṣapaṇaka—(*Closing his ears*) God forbid ! Let evil be averted ! Faithful one, I am going there where would not be heard even the name of Rākṣasa or of a ghost.

Bhāgurāyaṇa—Very strong is this [your] love-anger towards a friend ! So, how has Rākṣasa offended Bhadanta ?

Kṣapaṇaka—Faithful one, Rākṣasa has not offended me in any way; I myself, unfortunate [that I am], have offended myself.

Bhāgurāyaṇa—Bhadanta, you are increasing my curiosity. I should like to hear [more about it].

Malayaketu—(*To himself*) I too would like to hear.

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१ नाट्येनावलोक्य । २ पिसाचस्स वा dropped ३ मलयकेतुः—(स्वगतम्) मम च । भागुरायणः—श्रोतु... । ४ श्रोतुमिच्छामि dropped.

क्षपणकः—सावगा किं अंगेण[1] असुणिदव्वेण सुदेण । [श्रावक किमनेनाश्रोतव्येन श्रुतेन ।]

भागुरायणः—यदि रहस्यं तत्तिष्ठतु ।

क्षपणकः—सावगा ण रहस्सं किंडु[2] अदिणिसंसं । [श्रावक न रहस्यं किंत्वतिनृशंसम् ।]

भागुरायणः—यदि न रहस्यं तत्कथ्यताम् ।

क्षपणकः—सावगा ण रहस्सं एदं तहवि ण कहिस्सं । [श्रावक न रहस्यमेतत्तथापि न कथयिष्यामि ।]

भागुरायणः—अहमपि मुद्रां न दास्यामि ।

क्षपणकः—(स्वगतम्) युक्तमिदानीमर्थिने कथयितुम् । (प्रकाशम्) का गदी[3] । सुणादु सावगो । अत्थि दाव हगे मन्दभग्गो पढमं पाडलिउत्ते णिवसमाणे र[4]क्खसेण मित्तत्तणं उवगदे तहिं अवसले लक्खसेण गूढं विसकण्णआपओअं उप्पादिअ घादिदे देवे पव्वदीसले । [का गतिः । शृणोतु श्रावकः । अस्ति तावदहं मन्दभाग्यः प्रथमं पाटलिपुत्रे निवसन् राक्षसेन मित्रत्वमुपगतः । तस्मिन्नवसरे राक्षसेन गूढविषकन्याप्रयोगमुत्पाद्य घातितो देवः पर्वतेश्वरः ।]

Kṣapaṇaka—Faithful one, what [is the use] of hearing [what is] not fit to be heard ?

Bhāgurāyaṇa—If [it is] a secret, let it remain [so].

Kṣapaṇaka—Faithful one, [it is] not a secret, but something too terrible.

Bhāgurāyaṇa—If not a secret, then tell [it].

Kṣapaṇaka—Faithful one, it [is] not a secret, still I shall not tell [it].

Bhāgurāyaṇa—I too will not give [you] the pass.

Kṣapaṇaka—(*To himself*) [It is] proper now to tell [it] to [him] who is so eager about it. (*Aloud*) What [other] course ? Let the faithful one listen. Unfortunate [that I am], I first residing at Pāṭaliputra, came to form friendship with Rākṣasa. At that time King Parvateśvara was assassinated by Rākṣasa, by putting into execution the secret means of the poison-maiden.

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१ एदिना सुदेन । २ किंडु... dropped. ३ एमे णिरिदेमि । सुनादु । ४ लक्खसेण ।

३९ **मलयकेतुः**—(सबाष्पमात्मगतम्) कथं राक्षसेन घातितस्तातो न चाणक्येन ।१।

भागुरायणः—भदन्त ततस्ततः ।

४२ **क्षपणकः**—तदो हगे रक्खसस्स मित्तं त्ति कदुअ चाणक्कहदएण , सणिकालं णअरादो णिव्वासिदे । दाणिं वि रक्खसेण अणेअअकज्जकुसलेण किंवि तालिसं आलहीअदि जेण हगे जीअलोआदो णिक्कासिज्जेमि । [ततोऽहं राक्ष-
४५ सस्य मित्रमिति कृत्वा चाणक्यहतकेन सनिकारं नगरान्निर्वासितः । इदानीमपि राक्षसेनानेकाकार्यकुशलेन किमपि तादृशमारभ्यते येनाहं जीवलोकान्निष्कासिष्ये ।]

भागुरायणः—भदन्त प्रतिश्रुतराज्यार्द्धमनिच्छता चाणक्यहतकेनेदमकार्य-
४८ मनुष्ठितं न राक्षसेनेति श्रुतमस्माभिः ।

क्षपणकः—(कर्णौ पिधाय) सन्तं पावं । चाणक्केण विसकण्णाए णामं वि ण सुदम् । [शान्तं पापम् । चाणक्येन विषकन्याया नामापि न श्रुतम् ।]

Malayaketu—(*With tears, to himself*) What ! Father murdered by Rākṣasa ! Not by Cānakya ?

Bhāgurāyaṇa—Bhadanta, what next ?

Kṣapaṇaka—Thereupon, the accursed Cānakya bearing in mind (*krtvā*) that I was Rākṣasa's friend, banished me away with disgrace from the city. Now also, something or other of that nature is set on foot by Rākṣasa skilled in [planning] many a bad business, by which I shall be turned out of the world of mortals.

Bhāgurāyaṇa—Bhadanta, we had heard this bad deed was perpetrated by the accursed Cānakya who did not want [to give] the promised half of the kingdom, [and] not by Rākṣasa.

Kṣapaṇaka—(*Closing his ears*) God forbid ! Cānakya did not even [so much as] know the name of the poison-maiden !

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१ कायस्यकुसलेण । २ राज्यार्धसंप्रदानमनिच्छता ।

भागुरायणः—भदन्त इयं मुद्रा दीयते । एहि कुमारं श्रावय । ५१

मलयकेतुः—(उपसृत्य)

श्रुतं सखे श्रवणविदारणं वचः सुहृन्मुखाद्रिपुमधिकृत्य भाषितम् ।
पितुर्वधव्यसनमिदं हि येन मे चिरादपि द्विगुणमिवाद्य वर्धते ॥ ६ ॥

क्षपणकः—(स्वगतम्) अये श्रुतं मलयकेतुहतकेन । हन्त कृतार्थोऽस्मि ।

(इति निष्क्रान्तः)

मलयकेतुः—(प्रत्यक्षवदाकाशे लक्ष्यं बद्ध्वा) राक्षस राक्षस युक्तं युक्तम् ।

मित्रं ममायमिति निर्वृतचित्तवृत्तिं
विश्रम्भतस्त्वयि निवेशितसर्वकार्यम् ।
तातं निपात्य सह बन्धुजनाश्रुतोयै-
रन्वर्थतोऽपि ननु राक्षस राक्षसोऽसि ॥ ७ ॥

Bhāgurāyaṇa—Bhadanta, here is the pass issued [to you] Come along, tell [this to] the Prince.

Malayaketu—(*Approaching*)

I have heard, friend, the ear-rending words spoken, concerning the enemy [Rākṣasa], from the mouth of [his] friend [Bhadanta], by which this my misfortune, the murder of [my] father, is growing up as though double, even after a long time ! (6)

Kṣapaṇaka—(*To himself*) Ah ! This has been heard by the accursed Malayaketu ! O joy ! I have gained [my] object ! [*Exit*

भागुरायणः—(स्वगतम्) रक्षणीया राक्षसस्य प्राणा इत्यार्यादेशः । भवत्वेवं तावत् । (प्रकाशम्) कुमार अलमावेगेन । आसनस्थं कुमारं किंचिद्विज्ञापयितुमिच्छामि ।

मलयकेतुः—(उपविश्य) सखे किमसि वक्तुकामः ।

भागुरायणः—कुमार इह खल्वर्थशास्त्रव्यवहारिणामर्थवशादरिमित्रोदासीनव्यवस्था न लौकिकानामिव स्वेच्छावशात् । अतस्तस्मिन्काले सर्वार्थसिद्धिं राजानमिच्छतो राक्षसस्य चन्द्रगुप्तादपि बलीयस्तया सुगृहीतनामा देवः पर्वतेश्वर एवार्थपरिपन्थी महानरातिरासीत् । तस्मिंश्च राक्षसेनेदमनुष्ठितमिति नातिदोषमिवात्र पश्यामि । पश्यतु कुमारः ।

Bhāgurāyaṇa—(*To himself*) Rākṣasa's life must be preserved — this [is] the direction of the Revered one [Cāṇakya]. Very well. [I shall do] this now. (*Aloud*) Prince, away with excitement. I should like to respectfully submit something to you who [that is, after you] have taken your seat.

Malayaketu—(*Sitting down*) Friend, what are you desirous of saying?

Bhāgurāyaṇa—Prince, here [in this world] indeed, [in the case] of politicians [acting in accordance with the Science of politics], the arrangement [or, division] into friend, foe and neutral [is made] in conformity with the object to be achieved, not, as [in the case] of ordinary persons, in conformity with personal inclinations. Hence at that time His Majesty Parvateśvara himself, whose name is auspiciously invoked, on account of [his] being more powerful than even Candragupta, was the formidable enemy standing in the way of [his] desired object, [in the eyes] of Rākṣasa who wished to have Sarvārthasiddhi as King. And [so] this was perpetrated against him by Rākṣasa—thus I do not see here any very great blame [that can cling to Rākṣasa]. Let the Prince see [or, realise].

मित्राणि शत्रुत्वमुपानयन्ती मित्रत्वमर्थस्य वशाच्च शत्रून् ।
नीतिर्नयत्यस्मृतपूर्ववृत्तं जन्मान्तरं जीवत एव पुंसः ॥ ८ ॥

तदत्र वस्तुनि नोपालम्भनीयो राक्षसः । आ नन्दराज्यलाभादुपग्राह्यश्च । परतश्च परिग्रहे वा परित्यागे वा कुमारः प्रमाणम् ।

मलयकेतुः—एवम् । सखे सम्यग्दृष्टवानसि । यतोऽमात्यवधे प्रकृतिक्षोभः १ स्यादेवं च संद्दिग्धो विजयः ।

(प्रविश्य) पुरुषः—जेदु कुमारो । अज्ज गुम्मट्ठाणाधिकिदो दीहरक्खो विण्णवेदि एसो खु अह्मेहिं कडआदो णिक्कमन्तो अगहीदमुद्दो सलेहो पुरिसो २ गहीदो । ता पच्चक्खीकरेदु णं अज्जोत्ति । [जयतु कुमारः । आर्य गुल्मस्थानाधिकृतो दीर्घरक्षो विज्ञापयति । एष खल्वस्माभिः कटकान्निष्क्रामन्नगृहीतमुद्रः सलेखः पुरुषो गृहीतः । तत्प्रत्यक्षीकरोत्वेनमार्य इति ।]

भागुरायणः—भद्र प्रवेशय ।

Bringing friends over to enmity and enemies to friendship, by virtue of [self-] interest, statesmanship leads a man even while living, to another life wherein past happenings are not remembered (8)

So, Rākṣasa should not be blamed in this matter; on the other hand, he should be kept in service, till the Nanda kingdom is secured. After that, the Prince [is] the authority in the matter of keeping [him] in service or dismissing [him].

Malayaketu—[It may be] so, friend, you have rightly looked at the matter. Because, with the minister's death [or, murder] there would be agitation amongst people, and thus victory [would be] jeopardised.

(*Entering*) Puruṣa—Victory to the Prince! Noble one, Dirgharakṣa, the officer in charge of the sentry-post, submits [as follows]:—'Here is a man with a letter, captured by us, while getting out of the camp without possessing a pass. So, let the Noble one inspect [or, interrogate] him.'

Bhāgurāyaṇa—My good friend, usher [him] in.

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१ [illegible] । २ दीहरक्खु ।

पुरुषः—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति निष्क्रान्तः)

१२ (ततः प्रविशति पुरुषेणानुगम्यमानः संयतः सिद्धार्थकः)

। सिद्धार्थकः—(स्वगतम्)

आणत्तीए गुणेसु दोसेसु परंमुहं कुणन्तीए ।
अह्मारिसजणणीए पणमामो सामिभत्तीए ॥ ९ ॥

[आनयन्त्यै गुणेषु दोषेषु पराङ्मुखं कुर्वन्त्यै ।
अस्मादृशजनन्यै प्रणमामः स्वामिभक्त्यै ॥]

पुरुषः—अज्ज अअं सो पुरिसो । [आर्य अय स पुरुषः ।]

भागुरायणः—(अवलोक्य) भद्र किमयमागन्तुक आहोस्विदिहैव कस्य चित्परिग्रहः ।

६ सिद्धार्थकः—अज्ज अहं खु अमच्चरक्खसस्स सेवओ । [आर्य अह खल्वमात्यराक्षसस्य सेवकः ।]

भागुरायणः—भद्र तत्किमगृहीतमुद्रः कटकान्निष्क्रामसि ।

Puruṣa—As the Noble one commands [*Exit*

(*Then enter* Siddhārthaka *bound down, followed by* Purusa.)

Siddhārthaka—(*To himself*)

We salute Devotion-to-the-master, the mother of [people] like us, that brings [one to look only] to the merits and makes [one] averse to the faults [associated with the master's command]. (9)

Puruṣa—Noble one, here [is] that man.

Bhāgurāyaṇa—(*Beholding him*) My good friend, [is] this one an out-sider or an attendant [or, in service] of some one just here ?

Siddhārthaka—Noble one, I [am] indeed a servant of minister Rāksasa.

Bhāgurāyaṇa—Then why do you get out of the camp without possessing the pass ?

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१ नाट्येनावलोक्य । २ षेरओ ।

सिद्धार्थकः—अज्ज कज्जगोरवेण तुन्नराविदोह्मि। [आर्य कार्यगोरवेण त्वरायितोऽस्मि।]

भागुरायणः—कीदृशं तत्कार्यगौरवं यद्राजशासनमुल्लङ्घयति।

मलयकेतुः—सखे भागुरायण लेखमपनय।

भागुरायणः—(सिद्धार्थकहस्ताद्गृहीत्वा) कुमार अयं लेखः। (मुद्रां दृष्ट्वा) राक्षसनामाङ्कितेयं मुद्रा।

मलयकेतुः—मुद्रां परिपालयन्नुद्घाट्य दर्शय।

(भागुरायणस्तथा कृत्वा दर्शयति)

मलयकेतुः—(वाचयति) स्वस्ति यथास्थानं कुतोऽपि कोऽपि कमपि पुरुषविशेषमवगमयति। अस्मत्प्रतिपक्षं निराकृत्य दर्शिता कापि सत्यता सत्यवादिना। सांप्रतमेतेषामपि प्रथममुपन्यस्तसंधीनामस्मत्सुहृदां पूर्वप्रतिज्ञातसंधिपरिपणनप्रोत्साहनेन सत्यसंधः प्रीतिमुत्पादयितुमर्हति। एतेऽप्ये-

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Siddhārthaka—Noble one, I was made to hurry up by the importance of [my] business.

Bhāgurāyana—What sort of important [lit. importance of] business [is] *it* which transgresses [even] the royal command?

Malayaketu—Friend Bhāgurāyana, take away the letter [from him]

Bhāgurāyana—(*Taking it from* Siddhārthaka's *hand*) Prince, here [*is*] *the letter.* (*Looking to the seal*) This [*is*] the seal inscribed with Rākṣasa's name.

Malayaketu—Keeping the seal in tact, open [it] and show [it to me] [Bhagurāyana *doing accordingly shows it.*

Malayaketu—(*Reads*) 'Hail! At a particular place, from somewhere, some one [Rākṣasa] informs some important person [Candragupta] as under:—By discarding our opponent [Cāṇakya], has been displayed an indescribable truthfulness by [you] of truthful speech [or, promise] Now, the truthful one [Candragupta] should [lit. deserves to] give delight to our friends also, with whom alliance had been

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१ शासनमुल्लङ्घयसि । २ [illegible] ।

वमनुगृहीताः सन्तः स्वाश्रयविनाशेनोपकारिणमाश्रयिष्यन्ति । अविस्मृतमेतत्सत्यवतः स्मारयामः । एतेषां मध्ये केचिदरेः कोषहस्तिभ्यामर्थिनः केचिद्विषयेणेति । अलंकारत्रयं च सत्यवता यदनुप्रेषितं तदुपगतम् । मयापि लेखस्याशून्यार्थं किंचिदनुप्रेषितं तदुपगमनीयम् । वाचिकं चाप्ततमादस्मात् सिद्धार्थकाच्छ्रोतव्यमिति । सखे भागुरायण कीदृशो लेखः ।

भागुरायणः—भद्र सिद्धार्थक कस्यायं लेखः ।

सिद्धार्थकः—अज्ज ण जाणामि । [आर्य न जानामि ।]

भागुरायणः—हे धूर्त लेखो नीयते न ज्ञायते कस्यायमिति । सर्वं तावत्तिष्ठतु । वाचिकं त्वत्तः केन श्रोतव्यम् ।

सिद्धार्थकः—(भयं नाटयन्) तुह्मेहिं [युष्माभिः]

भागुरायणः—किमस्माभिः ।

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already mooted, by the stimulus of the [fulfilment of the] already stipulated promises for the alliance These also, thus being favoured, would be resorting to [their] benefactor, on the destruction of their resort [Malayaketu]. We are reminding the truthful one of this [though of course] not forgotten. Out of these, some covet the treasure and elephants of the enemy [Malayaketu], others [his] territory. The three [sets of] ornaments again, sent by the truthful one have been [duly] received. By me also has been sent something as a complement to the letter, which should be accepted. And the verbal communication should be heard from this most trustworthy Siddhārthaka.'

Bhāgurāyana—My good friend, Siddhārthaka, whose [is] this letter?

Siddhārthaka—Noble one, I do not know.

Bhāgurāyana—You rascal, you carry the letter [and yet] you do not know whose ■ [is]! Let everything [else] stay for ■ while. By whom was the verbal communication from you, to be heard?

Siddhārthaka—(*Gesticulating fear*) By you

Bhāgurāyana—What? By us?

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१ वमनुगृहीताः । २ ... नोपहारिणमाराधयिष्यन्ति । ३ कोपदण्डाभ्या ...
४ श्रीमता ।

सिद्धार्थकः—मिस्सेहिं गिहीदो ण आणामि किं भणामि त्ति । [मिश्रैर्गृहीतो न जानामि किं भणामीति ।]

भागुरायणः—(सरोषम्) एष ज्ञास्यसि । भासुरक बहिर्नीत्वा तावत्ताड्यतां यावत्कथयति ।

पुरुषः—जं अज्जो आणवेदि । (इति तेन निष्क्रम्य पुनः प्रविश्य) अज्ज इअं मुद्दालंच्छिदा पेडिआ तस्स ताडिअमाणस्स कक्खादो णिवडिदा । [यदार्य आज्ञापयति । ... आर्य इयं मुद्रालाञ्छिता पेटिका तस्य ताड्यमानस्य कक्षातो निपातिता ।]

भागुरायणः—(विलोक्य) कुमार इयमपि राक्षसमुद्राङ्कितैव ।

मलयकेतुः—सखे अयं लेखस्याशून्यार्थो भविष्यति । इमामपि मुद्रां परिपालयन्नुद्घाट्य दर्शय ।

(भागुरायणः तथा कृत्वा दर्शयति)

मलयकेतुः—(विलोक्य) अये तदिदमाभरणं मया स्वशरीरादवतार्य राक्षसाय प्रेषितम् । व्यक्तम् चन्द्रगुप्तस्य लेखः ।

Siddhārthaka—bonourable people arrested, I do not know what I should say.

Bhāgurāyaṇa—(*With anger*) Here would you know [that]. Bhāsuraka, just taking him out thrash him till he tells [or, confesses].

Puruṣa—As the Noble one commands. (*Going out with him and re-entering*) Noble one, here [is] a sealed casket fallen down from his arm-pit while [he was] being beaten.

Bhāgurāyaṇa—(*Beholding*) Prince, this also is stamped with Rākṣasa's seal.

Malayaketu—Friend, this would be the thing sent as a complement to the letter. Keeping this seal also in tact, open [it] and show [it] to me.

[Bhāgurāyaṇa *doing accordingly shows it*

Malayaketu—(*Beholding*) Ah! This [is] the same ornament which was presented by me to Rākṣasa, after taking it off from my own person. [It is all] clear [now]. The letter [is] Candragupta's.

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१ मिस्सेहिं । २ ज्ञास्यसि ।

भागुरायणः—कुमार एष निर्णीयत एव संशयः। भद्र पुनरपि ताड्यताम्।

पुरुषः—जं अज्जो आणवेदि। (इति निष्क्रम्य सिद्धार्थकेन सह पुनः
४८ प्रविश्य) एसो क्खु ताडिअमाणो कुमारस्स एव्व णिवेदेमित्ति भणादि। [यदार्य आज्ञापयति ... एष खलु ताड्यमानः कुमारायैव निवेदयामीति भणति।]

मलयकेतुः—तथा भवतु।

सिद्धार्थकः—(पादयोर्निपत्य) अभएण मे पसादं करेदु अज्जो। [अभयेन मे प्रसादं करोत्वार्यः।]

मलयकेतुः—भद्र अभयमेव परवतो जनस्य। निवेद्यतां यथावस्थितम्।

सिद्धार्थकः—णिसामेदु कुमारो। अहं खु अमच्चरक्खसेण इमं लेहं देइअ चन्दउत्तसआसं पेसिदो। [निशामयतु कुमारः। अहं खल्वमात्यराक्षसेनेमं लेखं दत्त्वा चन्द्रगुप्तसकाशं प्रेषितः।]

मलयकेतुः—वाचिकमिदानीं श्रोतुमिच्छामि।

Bhāgurāyaṇa—Prince, here would any doubt be presently cleared up My good friend, let him be thrashed once again.

Puruṣa—As the noble one commands. (*Going out and re-entering with* Siddhārthaka) Here indeed he, being thrashed, says 'I shall tell [it] to the Prince alone.'

Malayaketu—Let it be so.

Siddhārthaka—(*Falling prostrate at the feet*) May the Prince do me favour by [vouchsafing] safety [or, by an amnesty]

Malayaketu—My good friend, safety [can always be vouchsafed] definitely for a man dependent upon [that is, merely carrying out orders of] another. Narrate [every thing] as it took place.

Siddhārthaka—May the Prince hear. I was indeed sent by minister Rākṣasa, after giving me this letter, to Candragupta.

Malayaketu—I should like to hear now the verbal message.

सिद्धार्थकः—कुमाल आदिट्ठोम्हि अमच्चेण जहा एदे मह पिअवअस्सा पञ्च राआणो तुए सह समुप्पण्णसिणेहा । ते जहा कुलूदाहिवो चित्तवम्मो मलअणराहिवो सीहणादो कह्मीरदेसणाहो पुक्खरक्खो सिन्धुराओ सिन्धुसेणो पारसीओ मेहणादोत्ति । एदेसु पढमगिहीदा तिण्णि राआणो मलअकेदुणो विसअं इच्छन्ति अवरे हत्थिबलं कोसं अ । ता जहा चाणक्क णिराकरिअ महाभाएण मह पीदी समुप्पादिदा तहा एदाणं वि पढमभणिदो अत्थो संपादइदव्वोत्ति एत्तिओ वाआसंदेसो ।[कुमार आदिष्टोऽस्म्यमात्येन यथैते मम प्रियवयस्याः पञ्च राजानस्त्वया सह समुत्पन्नस्नेहाः । ते यथा कुलूताधिपश्चित्रवर्मा मलयनराधिपः सिंहनादः काश्मीरदेशनाथः पुष्कराक्षः सिन्धुराजः सिन्धुषेणः पारसीको मेघनाद इति । एतेषु प्रथमगृहीतास्त्रयो राजानो मलयकेतोर्विषयमिच्छन्त्यपरौ हस्तिबलं कोषं च । तद्यथा चाणक्यं निराकृत्य महाभागेन मम प्रीतिः समुत्पादिता तथैतेषामपि प्रथमभणितोऽर्थः संपादयितव्य इत्येतावान्वाक्सदेशः ।]

मलयकेतुः—(स्वगतम्) कथं चित्रवर्मादयोऽपि मामभिद्रुह्यन्ति। अथवात एव राक्षसे निरतिशया प्रीतिः। (प्रकाशम्) विजये अमात्यं द्रष्टुमिच्छामि।

Siddhārthaka—*Prince*, I was directed by the minister [to say] thus :—Here [are] the five kings, my fast friends, who entertain feelings of affection for you. They [are] as under :—Citravarman, Ruler of Kulūta ; Simhanāda, Ruler of Malaya people ; Puskarāksa, Lord of Kashmere country, Sindhusena, king of Sindhu ; and Meghanāda, the Pārasīka [king]. Of these, the first three kings referred to desire [to secure] the territory of Malayaketu, the last [or, other] two, the Elephant corps [or, and army] and treasure. So, just as the magnanimous one gave me delight by discarding Cānakya, so in the case of these also, the things mentioned before should be granted—So much [is] the oral message.

Malayaketu—(*To himself*) What ? Citravarman and others also are plotting against me ? Or rather, [it is] for this very reason that [they have] unbounded affection for Rākṣasa. (*Aloud*) Vijayā, I should like to see the minister.

१ पढमसमुप्पणसंधाणा । २ मलअणअराहिवो । ३ पारसीआहिवदी मेहक्खो । ४ भणिदा । ५ पढमपणिदो अत्थो पडिवादइदव्वोत्ति । ६ राक्ससं ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापय

(इति निष्

(ततः प्रविशत्यासनस्थः स्वभवनगतः पुरुषेण सह साचिन्तो

राक्षसः—(आत्मगतम्) आपूर्णमस्मद्बलं चन्द्रगुप्तबलैरि

नसः परिशुद्धिरस्ति । कुतः ।

साध्ये निश्चितमन्वयेन घटितं बिभ्रत्सपक्षे स्थिति

व्यावृत्तं च विपक्षतो भवति यत्तत्साधनं सिद्धये ।

यत्साध्यं स्वयमेव तुल्यमुभयोः पक्षे विरुद्धं च य-

त्तस्याङ्गीकरणेन वादिन इव स्यात्स्वामिनो निग्रह

Pratīhārī—As the Prince commands.

(*Then is discovered* Rākṣasa, *seated in his house, in an anxious mood, with an attendant*)

Rākṣasa—(*To himself*) To speak the truth, my mind is not quite at ease at the fact (*iti*) that our army is filled all over with [deserters from] Candragupta's forces How ?

That army [also, logical mark, or middle term] alone [leads on] to success [also, the right inference], which has the [war-] aim kept clearly before it [also, which has the major term properly established], which is welded together in unity [also, which has invariable association with the *sādhya* or *vyāpti* affirmatively] which sticks to its side [also, which is present in a similar instance where the presence of the *sādhya* is ascertained], and which is void of any hostile party [also, absent from a dissimilar instance where the absence of the *sādhya* is ascertained], there would result defeat for the king, as for a disputant, by taking recourse to that [army, also, logical mark] which itself is [yet] to be proved [as efficient; also, which itself is the major term], which deals equally with both sides [friend or foe; also, which is present both in the *sapakṣa* as well as in the *vipakṣa*], and which is hostile [to its own side; also, which gives the contrary conclusion].　　(10)

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१ स्वपक्षे ।

अथवा विज्ञातापरागहेतुभिः प्राक्परिगृहीतोपजापैरापूर्णमिति न विकल्पयितुमर्हामि । (प्रकाशम्) प्रियंवदक उच्यन्तामस्मद्वचनात्कुमारानुयायिनो राजानः । संप्रति दिने दिने प्रत्यासीदति कुसुमपुरम् । तत्परिकल्पितविभागै- ३
र्भवद्भिः प्रयाणे प्रयातव्यम् । कथमिति ।

प्रस्थातव्यं पुरस्तात्खसमगधगणैर्मामनु व्यूह्य सैन्यै-
र्गान्धारैर्मध्ययाने सयवननृपतिभिः संविधेयः प्रयत्नः ।
पश्चात्तिष्ठन्तु वीराः शकनरपतयः संभृताश्चीणहूणैः
कौलूताद्यश्च शिष्टः पथि परिवृणुयाद्राजलोकः कुमारम् । ११ ।

प्रियंवदकः—तहँ । [तथा ।] (इति निष्क्रान्तः)

(प्रविश्य) प्रतीहारी—जेदु अमच्चो । अमच्च इच्छदि तुमं कुमारो पेक्खिदुं । [जयत्वमात्यः । अमात्य इच्छति त्वां कुमारः प्रेक्षितुम् ।] 3

राक्षसः—भद्रे मुहूर्तं तिष्ठ । कः कोऽत्र भोः ।

Or, I should not have any misgivings that [the army is] filled with those, the causes of whose discontent were quite well-known and who had already accepted our secret overtures. (*Aloud*) Priyamvadaka, say in our name to the kings, the Prince's followers :—' Now every day Kusumapura is drawing nearer; so during the march you should move on in wellarranged groups. If [you want to know] how [thus]—

The Khasa and Magadha clans should march in front following me with [their] armies in battle array; the Gandhāra troops with the Ionian chieftains should take precautions [or, make efforts] about the march in the centre; let the brave Saka kings reinforced with the Chinese and the Huns, march in the rear; and the remaining group of kings, Kaulūta and others, form a guard round the Prince on the way. (11)

Priyaṁvadaka—Very well. [*Exit*

(*Entering*) **Pratihārī**—Victory to the Minister ! Minister, the Prince wishes to see you

Rākṣasa—Good woman, stay for a while. Who, here, ho !

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१ खसशकगणैः, ... शबरनृपैः । २ यवननृपानीकैः । ३ संभृताश्चैव हूणैः । ४ पथि वृणुया ... । ५ जं अमच्चो आणवेदि ।

(प्रविश्य) पुरुषः—आणवेदु अमच्चो । [आज्ञापयत्वमात्यः ।]

३ राक्षसः—उच्यतां शकटदासः । परिधापिताः कुमारेणाभरणानि वयम् । तन्न युक्तमनलंकृतैः कुमारदर्शनमनुभवितुम् । अतो यत्तदलंकरणत्रयं क्रीतं तन्मध्यादेकं दीयतामिति ।]

१ पुरुषः—तहो । (इति निष्क्रम्य पुनः प्रविश्य) अमच्च इदं आहरणं । [तथा ... अमात्य इदमाभरणम् ।]

राक्षसः—(नाट्येनात्मानमलंकृत्योत्थाय च) भद्रे राजोपगामिनं मार्ग-
२ मादेशय ।

प्रतीहारी—एदु अमच्चो । [एत्वमात्यः ।]

३ राक्षसः—(आत्मगतम्) अधिकारपदं नाम निर्दोषस्यापि पुरुषस्य मह-
५ दाशङ्कास्थानम् । कुतः ।

भयं तावत्सेव्यादभिनिविशते सेवकजनं
ततः प्रत्यासन्नाद्भवति हृदये चैव निहितम् ।

(*Entering*) **Puruṣa**—May the Minister command.

Rākṣasa—Tell Sakatadāsa [as follows]—'We have been given ornaments to wear by the Prince, so it [is] not proper [for us] to enjoy the Prince's sight, without putting on ornaments. So, give one out of the three ornaments that were bought [by us]'

Puruṣa—Very well. (*Going out, re-entering*) Minister, here [is] the ornament.

Rākṣasa—(*Gesticulating putting on the ornament and rising up*) Good woman, show [me] the way leading to the king.

Pratihārī—May the Minister come along.

Rākṣasa—(*To himself*) A post of authority [is], indeed the source of great apprehension [or, fear] even to a person [who is] faultless [or, guiltless] How ?

To start with (*tāvat*), fear from the master [to be served] dominates the servant all round; then [fear] from those near about [the master] gets established in the heart itself, then the position of those risen high up

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१ ज अमच्चो आणवेदि । २ राजकुलगामिनं ।

ततोऽध्यारूढानां पदमसुजनद्वेषजननं
गतिः सोच्छ्रायाणां पतनमनुकूलं कलयति ॥ १२ ॥

(परिक्रम्य) प्रतीहारी—अमच्च अअं कुमारो । उपसप्पदु णं अमच्चो । [अमात्य अयं कुमारः । उपसर्पत्वेनममात्यः ।]

राक्षसः—(विलोक्य) अयं कुमारस्तिष्ठति य एष

पादाग्रे दृशमवधाय निश्चलाङ्गीं शून्यत्वादपरिगृहीततद्विशेषाम् ।
वक्त्रेन्दुं वहति करेण दुर्वहाणां कार्याणां कृतमिव गौरवेण नम्रम् ॥

(उपसृत्य) विजयतां कुमारः ।

मलयकेतुः—आर्य अभिवादये । इदमासनमास्यताम् । (राक्षसस्तथा करोति)

मलयकेतुः—आर्य चिरदर्शनेनार्यस्य वयमुद्विग्नाः ।

राक्षसः—कुमार प्रयाणे प्रतिविधानमनुतिष्ठता मया कुमारादयमुपालम्भोऽधिगतः ।

[is] productive of the jealousy [or, hate] of the wicked. [Thus] the course of those elevated high up regards a fall as being [always] near at hand. (12)

(*Moving about*) Pratihārī—Minister, here [is] the Prince May the Minister approach him

Rākṣasa—(*Beholding*) Here is the Prince, who,

having fixed [his] sight upon the forepart of his feet, [which is] steady, [and] not comprehending any particular things, owing to [its] being vacant, is supporting on [his] hand, [his] moon-like face, as though bent low by the weight [responsibility] of the affairs [of State] difficult to carry through (13)

(*Approaching*) Victory to the Prince !

Malayaketu—Noble one, I salute [you]. Please take this seat [*Rākṣasa does accordingly*

Malayaketu—Noble one, we have been grieved by the sight of the Noble one [only] after [such] a long time.

Rākṣasa—Prince, carrying out precautionary arrangements for the march, I have secured [that is, become liable to] this taunt from the Prince.

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१ मतिः ... पतनमनुरूपं । २ निश्चलार्थां । ३ चिरमदर्शनेना ...।

६ मलयकेतुः—आर्य प्रयाणे कथं प्रतिविहितमिति श्रोतुमिच्छामि ।

राक्षसः—कुमार एवमादिष्टा कुमारानुयायिनो राजानः । (प्रस्थातव्यमिति पूर्वोक्तं ५–११ पठति)

९ मलयकेतुः—(स्वगतम्) कथं य एव मद्विनाशेन चन्द्रगुप्तमाराधयितुमुद्यतास्त एव मां परिवृण्वन्ति । (प्रकाशम्) आर्य अस्ति कश्चिद्यः कुसुमपुरं प्रति गच्छति तत आगच्छति वा ।

१२ राक्षसः—अवसितमिदानीं गतागतप्रयोजनम् । अल्पैरहोभिर्वयमेव तत्र गन्तारः ।

मलयकेतुः—(स्वगतम्) विज्ञायते । (प्रकाशम्) यद्येवं ततः किमाय-
१५ गार्यं सलेखः पुरुषः प्रेषितः ।

राक्षसः—(विलोक्य) अये सिद्धार्थकः । भद्र किमिदम् ।

सिद्धार्थकः—[3](सबाष्प लज्जां नाटयन्) पसीददु अमच्चो । ताडीअन्तेण

Malayaketu—Noble one, I should like to hear what precautionary arrangements have been made.

Rākṣasa—Prince, thus have been directed the kings, the followers of the Prince. [*Recites V–11.*

Malayaketu—(*To himself*) How? Those same [kings] who are ready to curry favour with Candragupta by [ensuring] my destruction are the very same who encircle me! (*Aloud*) Noble one, is there any one [known to you] who goes to or comes from Kusumapura?

Rākṣasa—Finished now [is] the purpose of going and coming. We ourselves would be going there in a few days.

Malayaketu—(*To himself*) I know [it] (*Aloud*) If so, then why was this person sent with a letter by the Noble one?

Rākṣasa—(*Beholding*) Ah! Siddhārthaka! My good friend, what [is] this?

Siddhārthaka—(*With tears, gesticulating shame*) May

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१ यास्याम : २ भद्र ... dropped. 3 Lines 17–20 dropped.

मए ण पारिदं रहस्सं धारिदुं । [प्रसीदत्वमात्यः । ताड्यमानेन मया न पारितं रहस्यं धारयितुम् ।]

राक्षसः—भद्र कीदृशं रहस्यमिति न खल्ववगच्छामि ।

सिद्धार्थकः—णं विण्णवेमि ताडिअन्तेण मए [ननु विज्ञापयामि ताड्यमानेन मया] (इत्यर्द्धोक्ते सभयमधोमुखस्तिष्ठति)

मलयकेतुः—भागुरायण स्वामिनः पुरस्ताद्भीतो लज्जितो वा नैष कथयिष्यति । स्वयमेवार्याय कथय ।

भागुरायणः—यदाज्ञापयति कुमारः । अमात्य एष कथयति यथाहममात्येन लेखं दत्वा वाचिकं च संदिश्य चन्द्रगुप्तसकाशं प्रेषित इति ।

राक्षसः—भद्र सिद्धार्थक अपि सत्यम् ।

सिद्धार्थकः—(लज्जां नाटयन्) एवं अतिताडिअन्तेण मए णिवेदिदं । [एवमतिताड्यमानेन मया निवेदितम् ।]

राक्षसः—अनृतमेतत् । ताड्यमानः पुरुषः किमिव न ब्रूयात् ।

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the Minister be gracious [enough to excuse me] I could not keep the secret, being thrashed.

Rākṣasa—My good friend, I indeed do not make out what sort of secret [you are talking about].

Siddhārthaka—I say, I submit that being thrashed— [*With this half-said, stands with face downcast, in fear*

Malayaketu—Bhāgurāyana, he would not narrate it in the presence of [his] master, either through fear or shame [lit. being afraid or full of shame]. Tell [it] yourself to the noble one.

Bhāgurāyaṇa—As the Prince commands. Minister, he says :—'I was sent to Candragupta by the Minister after giving me a letter and an oral message.'

Rākṣasa—My good friend, Siddhārthaka, is [it] true ?

Siddhārthaka—(*Gesticulating shame*) Being soundly thrashed, I told thus.

Rākṣasa—A [damned] lie this. What possibly would not a man being beaten say ?

मलयकेतुः—सखे भागुरायण दर्शय लेखम्। वाचिकमेष[1] भृत्यः कथयिष्यति।

भागुरायणः—अमात्य अयं लेखः ।

३३ राक्षसः—(वाचयित्वा) कुमार शत्रोः प्रयोग एषः ।

मलयकेतुः—लेखस्याशून्यार्थमार्येणेदमप्याभरणमनुप्रेषितम् । तत्कथं शत्रोः प्रयोग[2] एषः ।

३६ राक्षसः—(आभरणं निर्वर्ण्य) कुमारेणैतन्[3]मह्यमनुप्रेषितम् । मया-प्येतत्कस्मिंश्चित्परितोषस्थाने सिद्धार्थकाय दत्तम् ।

भागुरायणः—ईदृशस्य[4] विशेषतः कुमारेणात्मगात्रादवतार्य प्रसादीकृत-

३९ स्यायं परित्यागभूमिः ।

मलयकेतुः—वाचिकम[5]प्याप्ततमादस्माच्छ्रोतव्यमिति लिखितमार्येण ।

राक्षसः—कुतो वाचिकं कस्य वाचिकम् । लेख एवास्मदीयो न भवति ।

Malayaketu—Friend Bhāgurāyaṇa, show [him] the letter. The oral message this servant will tell.

Bhāgurāyaṇa—Minister, this [is] the letter.

Rākṣasa—(*Having read it*) Prince, this [is] a dodge of the enemy.

Malayaketu—And this ornament likewise was sent by the Noble one [to serve] as a complement to the letter. So, how could this be a dodge of the enemy?

Rākṣasa—(*Scrutinising the ornament*) This was sent to me by the Prince [as a present]. This was given by me to Siddhārthaka on a certain occasion for rejoicing.

Bhāgurāyaṇa—Is he a [proper] person [or, object] for the present of such [an ornament], especially sent as a favour by the Prince, after taking it off from his own person?

Malayaketu—It has been also written by the Noble one that the oral communication too should be heard from this most trustworthy person.

Rākṣasa—Whence [any] oral communication, to whom [this] oral communication? The letter itself is not ours [that is, I had nothing to do with it].

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१ अनुवाच्य । २ प्रयोगः स्यात् । ३ कुमार नैतन्मयानुप्रेषितम् । कुमारेण मे प्रेषितं कस्मिंश्चित्परितोषस्थाने । ४ ईदृशस्याभरणविशेषस्य विशेषतः कुमारेण प्रसादीकृत ... । ५ वाचिकमपि सिद्धार्थकाच्छ्रोतव्य...।

मलयकेतुः—इयं तर्हि कस्य मुद्रा । ४२

राक्षसः—कपटमुद्रामुत्पादयितुं शक्नुवन्ति धूर्ताः ।

भागुरायणः—कुमार सम्यगमात्यो विज्ञापयति । भद्र सिद्धार्थक केनायं लिखितो लेखः । (सिद्धार्थको राक्षसमुखमवलोक्य तूष्णीमधोमुखस्तिष्ठति) ४५

भागुरायणः—भद्र अलं पुनरात्मानं ताडयित्वा । कथय ।

सिद्धार्थकः—अज्ज सअडदासेण । [आर्य शकटदासेन ।]

राक्षसः—कुमार यदि शकटदासेन लिखितस्ततो मयैव लिखितः । ४८

मलयकेतुः—विजये शकटदासं द्रष्टुमिच्छामि ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापयति ।]

भागुरायणः—(स्वगतम्) न खल्वनिश्चितार्थमार्यचाणक्यप्रणिधयोऽभि- ५१
धास्यन्ति । भवत्वेवम् । [प्रकाशम्] कुमार न कदाचिदपि शकटदासोऽमात्य-

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Malayaketu—Whose then [is] this seal?

Rākṣasa—Rogues are able to prepare counterfeit seals.

Bhāgurāyaṇa—Prince, the Minister speaks reasonably [or, truly]. My good friend, Siddhārthaka, by whom was written this letter?

[Siddhārthaka, *looking at* Rākṣasa's *face, keeps quiet, hanging down his head*

Bhāgurāyaṇa—My good friend, spare a fresh thrashing for yourself. Tell.

Siddhārthaka—Noble one, by Śakaṭadāsa.

Rākṣasa—Prince, if it is written by Śakaṭadāsa, then it is [as good as] written even by myself.

Malayaketu—Vijayā, I should like to see Śakaṭadāsa.

Pratihārī—As the Prince commands.

Bhāgurāyaṇa—(*To himself*) Not indeed would the spies of the revered Cāṇakya say something that is not ascertained. Very well. [I shall do] this. (*Aloud*) Prince, in the presence of the minister, Śakaṭadāsa would never admit that

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१ ताडयित्वा । २ आगत्य शकटदासो वा सोऽयं लेख इति प्रत्यभिज्ञाय पूर्ववृत्तं प्रत्याययेत् । एवं सति संदिहानो मलयकेतुरभिन्नयोगे श्लथादरो भवेत् ।

स्याग्रतो मया लिखितमिति प्रतिपत्स्यते । अतोऽन्यल्लिखितमस्यानीयताम् वर्णसंवाद एवैतद् विभावयिष्यति ।

मलयकेतुः—विजये एवं क्रियताम् ।

भागुरायणः—कुमार मुद्रामप्यानयत्वियम् ।

मलयकेतुः—उभयमप्यानीयताम् ।

प्रतीहारी—जं कुमारो आणवेदि । [यत्कुमार आज्ञापयति ।] (इति निष्क्रम्य पुनः प्रविश्य) कुमार इदं तं सअडदासेण सहत्थलिहिदं पत्तअं मुद्दावि । [कुमार इदं तच्छकटदासेन स्वहस्तलिखितं पत्रं मुद्रापि ।]

मलयकेतुः— (उभयमपि विलोक्य) आर्य संवदन्त्यक्षराणि ।

राक्षसः—(स्वगतम्) संवदन्त्यक्षराणि । [3]शकटदासस्तु मित्रमिति च विसंवदन्त्यक्षराणि । किं नु शकटदासेन

स्मृतं स्यात्पुत्रदाराणां विस्मृतस्वामिभक्तिना।
चलेष्वर्थेषु लुब्धेन न यशःस्वनपायिषु ॥ १४ ॥

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he wrote [it]. So, let another writing of his be brought; the similarity of letters [written] itself would clear up this [matter].

Malayaketu—Vijayā, let this be done.

Bhāgurāyaṇa—Prince, let her bring the seal as well.

Malayaketu—Bring even both.

Pratihārī—As the Prince commands (*Going out, re-entering*) Prince, here [is] the letter written by Sakatadāsa with his own hand, and the signet-ring too.

Malayaketu—(*Observing both*) Noble one, the letters tally.

Rākṣasa—(*To himself*) The letters tally; but the letters [words], Sakatadāsa, [and] friend do not harmonise. Is it likely that by Śakatadāsa

must have been remembered [his] sons and wife,
forgetting [his] fidelity to [his] master, being greedy
of fickle riches and not of imperishable glory? (14)

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१ अतो लिखितान्तरमस्या... । २ नाट्येन विलोक्य । ३ शकट...राणि dropped.

अथवा कः संदेहः ।

मुद्रा तस्य कराङ्गुलिप्रणयिनी सिद्धार्थकस्तत्सुह-
त्तस्यैवापरलेख्यसूचितमिदं लेख्यं प्रयोगाश्रयम् ।
सुव्यक्तं शकटेन भेदपटुभिः संधाय सार्धं परै-
र्भर्तृस्नेहपराङ्मुखेन कृपणं प्राणार्थिना चेष्टितम् ॥ १५ ॥

मलयकेतुः—(विलोक्य) आर्य अलंकारत्रयं श्रीमता यदनुप्रेषितं तदुपगतमिति यल्लिखितं तन्मध्यात्किमिदमेकम् । (निर्वर्ण्यात्मगतम्) कथं तातेन धृतपूर्वमिदमाभरणम् । (प्रकाशम्) आर्य कुतोऽयमलंकारः ।

राक्षसः—क्रयादधिगतः ।

मलयकेतुः—विजये अपि प्रत्यभिजानासि भूषणमिदम् ।

प्रतीहारी—(निर्वर्ण्य सबाष्पम्) कुमार कहं ण पच्चभिजाणामि । इदं सुगिहीदणामधेएण पव्वदीसरेण धारिदपुव्वं । [कथं न प्रत्यभिजानामि । इदं सुगृहीतनामधेयेन पर्वतेश्वरेण धारितपूर्वम् ।]

Or, what doubt [is there] ?

The signet-ring is always sticking to [lit loving] his finger; Siddhārthaka [is] his friend; this letter, the basis of the dodge, is his own, as indicated by [his] other writing; obviously enough Sakata [-dāsa] desirous of saving [his] life, turning [his] face away from loyalty [or, allegiance] to [his] master, has acted in this mean manner, having entered into a pact with the enemies clever in [creating] dissension ! (15)

Malayaketu—*(Observing)* Noble one, it is written [in the letter] 'The three [sets of] ornaments that were sent by the illustrious one, have been [duly] received '—is this one out of those ? *(Scrutinizing, to himself)* What ? Is this the ornament worn by [my] father before? *(Aloud)* Noble one, whence this ornament ?

Rākṣasa—Secured by purchase

Malayaketu—Vijayā, do you recognise this ornament ?

Pratihāri—*(Scrutinising, with tears)* Prince, how can I not recognise [it] ? This was previously worn by Parvateśvara of auspiciously invoked name.

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१ वणिग्भ्यः क्रया... ।

१ मलयकेतुः—(सबाष्पम्) हा तात

एतानि तानि तव भूषणवल्लभस्य
गात्रोचितानि कुलभूषण भूषणानि।
यैः शोभितोऽसि मुखचन्द्रकृतावभासो
नक्षत्रवानिव शरत्समयप्रदोषः॥ १६॥

राक्षसः—(स्वगतम्) कथं पर्वतेश्वरेण धृतपूर्वाणीत्याह । व्यक्तमेवास्य
२ भूषणानि चाणक्यप्रयुक्तेन वणिग्जनेनास्मासु विक्रीतानि ।

३ मलयकेतुः—आर्य तातेन धृतपूर्वाणां विशेषतश्चन्द्रगुप्तहस्तगतानां क्रयादधिगमः कथं युज्यते । अथवा युज्यत एवैतत् । कुतः ।

चन्द्रगुप्तस्य विक्रेतुरधिकं लाभमिच्छतः ।
कल्पिता मूल्यमेतेषां क्रूरेण भवता वयम् ॥ १७॥

Malayaketu—(*With tears*) Alas! Father!

These [are] those [well-known] ornaments, O ornament of [our] race, becoming the person of you who loved [to wear] ornaments, by which you, made lustrous by [your] moon-like face, looked resplendent [lit. were beautified] like the evening in the autumnal season abounding in stars (16)

Rākṣasa—(*To himself*) What? She says that they were worn by Parvatesvara before! [It is] quite clear that his ornaments were sold on to us by [some] merchants prompted by Cāṇakya.

Malayaketu—Noble one, how could it stand to reason [that there was] the acquisition by purchase of [these ornaments] previously worn by [my] father and especially [when they had been] in possession of Candragupta? Or rather, this is quite proper. How?

By you, a monster [or, cruel one], have *we* been fixed as the price of these for Candragupta, the seller desirous of getting more profit [or, making a better bargain]! (17)

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१ गुणवल्लभ वल्लभानि । २ व्यक्तमेतान्येव चाणक्य...। ३ लाभमिच्छता ।

राक्षसः— (स्वगतम्) अहो सुश्लिष्टोऽभूच्छत्रुप्रयोगः । कुतः ।

लेखोऽयं न ममेति नोत्तरमिदं मुद्रा मदीया यतः
सौहार्दं शकटेन खण्डितमिति श्रद्धेयमेतत्कथम् ।
मौर्ये भूषणविक्रयं नरपतौ को नाम संभावये-
त्तस्मात्संप्रतिपत्तिरेव हि[3] वरं न ग्राम्यमत्रोत्तरम् ॥ १८ ॥

मलयकेतुः—एतदार्यं पृच्छामि ।

राक्षसः—कुमार य आर्यस्तं पृच्छ । वयमिदानीमनार्याः संवृत्ताः ।

मलयकेतुः—

मौर्योऽसौ स्वामिपुत्रः परिचरणपरो मित्रपुत्रस्तवाहं
दाता सोऽर्थस्य तुभ्यं स्वमतमनुगतस्त्वं तु मह्यं ददासि ।

Rākṣasa—(*To himself*) Ah ! The enemy's plan had been very cleverly devised ! How ?

'This letter [is] not mine '—this [is] not a [proper] reply, as the seal [is] mine; friendship has been thrown to the winds [lit. broken] by Sakata—how can this be believed in [by any one]? Who possibly would consider the sale of ornaments possible in the case of King Maurya ? Therefore a complete admission alone [is] better in this case, rather than an ungentlemanly reply ! (18)

Malayaketu—I ask this of the honourable one.

Rākṣasa—Prince, ask him who [is] an honourable man ; we have now become dishonourable men.

Malayaketu—

That Maurya [Candragupta is] the son of [your] master, [while] I [am] the son of [your] friend intent upon [your] service; he [is] the giver of wealth to you, while you give me [wealth], following your own inclination; there the post of a minister [which is] surely

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१ सुश्लिष्टो दूषण (भूषण) प्रयोगः । २ मम नेति । ३ हि भवेद्ग्राम्य...।
४ पर्यारिचरणो ।

दास्यं सत्कारपूर्वं ननु सचिवपदं तत्र ते स्वाम्यमत्र
स्वार्थे कस्मिन्समीहा पुनरधिकतरे त्वामनार्यं करोति ॥ १९ ॥

राक्षसः—कुमार एवमयुक्तव्याहारिणा भवतैव निर्णयो दत्तः।[1]

(मौर्योऽसौ स्वामिपुत्र इति युष्मदस्मदोर्व्यत्ययेन पठति)

मलयकेतुः—(लेखमलंकरणस्थगिकां च निर्दिश्य) इदमिदानीं किम्।[2]

राक्षसः—(सबाष्पम्) विधिविलसितम्। कुतः।

भृत्यत्वे परिभवधामनि[3] सति स्नेहात्प्रभूणां सतां
पुत्रेभ्यः कृतवेदिनां कृतधियां येषां न भिन्ना वयम्।[4]
ते लोकस्य परीक्षकाः क्षितिभृतः पापेन येन क्षता-
स्तस्येदं विपुलं[5] विधेर्विलसितं पुंसां प्रयत्नच्छिदः ॥ २० ॥

· [nothing but] servitude attended with [lit. preceded by] honour, [while] here the state of a master [is yours]. Aspiration for what greater self-interest again is making you a dishonourable man [I can not understand]? (19)

Rākṣasa—Prince, you yourself have given the decision, while making [this] unfair statement.

(*Repeats the verse* ' *That Maurya* ' *etc. V-19, with the interchange of the second personal pronoun and the first personal pronoun*)

Malayaketu—(*Pointing to the letter and the casket of ornaments*) Now what [about] this?

Rākṣasa—(*With tears*) Play of Fate. How?

This [is] the unrestrained [*vipula* or, ample] play of that Fate that frustrates the attempts of men, by which sinful [or, wretched] one were destroyed those [well-known] monarchs [the Nandas who were real] appreciators of men, and [in the eyes] of whom, [though] over-lords, [but also] grateful and of cultivated intellect, we [were] not different, out of affection, from [their own] sons, though standing in the capacity of a servant which is subject to [lit. the abode of] insult. (20)

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१ एवम्। अभियुक्तव्याहारेणैव निर्णयो।　२ भवतु। तत्र को दोषः।
३ परिभूतिधामनि　४ येषामभिन्ना।　५ रिक्तं

मलयकेतुः—(सरोषम्) किमद्यापि निह्नूयते एव विधेः किलैतद्व्यवसितं न लोभस्येति । अनार्य

कन्यां तीव्रविषप्रयोगविषमां कृत्वा कृतघ्न त्वया
विस्रम्भप्रवणः पुरा मम पिता नीतः कथाशेषताम्
प्रत्याहितगौरवेण भवता मन्त्राधिकारे,रिपौ
प्रारब्धाः प्रलयाय मांसवदहो विक्रेतुमेते वयम् ॥

राक्षसः—(स्वगतम्) अयमपरो गण्डस्योपरि स्फोटः । (प्रकाशम् कर्णौ पिधाय) शान्तं पापं शान्तं पापम् । नाहं पर्वतेश्वरे विषकन्यां प्रयुक्तवान् ।

मलयकेतुः—केन तर्हि व्यापादितस्तातः ।

राक्षसः—दैवमत्र प्रष्टव्यम् ।

मलयकेतुः—(सक्रोधम्) दैवमत्र प्रष्टव्यम् । न क्षपणको जीवसिद्धिः ।

Malayaketu—(*With wrath*) What? you *are* even now hiding [your treachery] by saying 'This [is] indeed the play of Fate and not of greed'! [You] man of dishonour!

Having made [use of] the maiden terrible [or, fatal] on account of the partaking of strong poison, by you, [O] ungrateful one, was my father trusting [lit. well-inclined towards you] in confidence, formerly done away with [*lit.* reduced to the state of remaining in words or memory]; and now, [O] wonder, here are we on the way of being sold to the enemy, for [our] annihilation, like [a lump of] flesh, by you attaching great importance to the office of minister! (21)

Rākṣasa—(*To himself*) This is again adding insult to the injury [lit. a fresh pimple grown upon a boil]. (*Aloud, closing his ears*) God forbid! Let evil be averted! I did *not* employ the poison-maiden against Parvateśvara

Malayaketu—By whom was then [my] father assassinated?

Rākṣasa—Fate should be asked regarding this [matter].

Malayaketu—(*With anger*) Fate should be asked regarding this [matter], not the Jaina friar Jīvasiddhi?

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१ न ममेति । २ पुनराममांस...। ३ अप्रयोऽहं पर्वतेश्वरे ।

राक्षसः—(स्वगतम्) कथं जीवसिद्धिरपि चाणक्यप्रणिधिः । हन्त रिपुभिर्मे हृदयमपि स्वीकृतम् ।

मलयकेतुः—(सक्रोधम्) भासुरक आज्ञाप्यतां सेनापतिः शिखरसेनः । य एते राक्षसेन सह सुहृत्तामुत्पाद्यास्मच्छरीरद्रोहेण चन्द्रगुप्तमाराधयितुकामाः पञ्च राजानः कौलूतश्चित्रवर्मा, मलयनरपतिः सिंहनादः, काश्मीरः पुष्कराक्षः, सिन्धुराजः सिन्धुषेणः, पारसीकाधिपो मेघनाद इति । एतेषु त्रयः प्रथमे मदीयां भूमिं कामयन्ते ते गम्भीरश्वभ्रमभिनीय पांशुभिः पूर्यन्ताम् । इतरौ तु हस्तिबलकामुकौ हस्तिनैव घातेत्यामिति ।

पुरुषः—तह । [तथा ।] (इति निष्क्रान्तः)

मलयकेतुः—राक्षस राक्षस नाहं विश्रम्भघाती राक्षसो मलयकेतुः खल्वहम् । तद्गच्छ संमाश्रीयतां सर्वात्मना चन्द्रगुप्तः । पश्य ।

is rather irrational

Rākṣasa—(*To himself*) What? Jivasiddhi also Cāṇakya's spy! Alas! Even my heart has been appropriated by the enemies!

Malayaketu—(*With anger*) Bhāsuraka, command General Śikharasena as follows:—'As regards these five Kings,—Citravarman of Kulūta, Siṃhanāda, Ruler of the Malaya clan, Puṣkarākṣa of Kashmere, Sindhusena, King of Sindhu, and Meghanāda, Lord of Pārasikas—who having established friendship with Rākṣasa, are desirous of propitiating Candragupta by plotting against our person,—out of these the first three covet my territory; after being taken to a deep pit, they should be buried deep into the earth [lit filled with masses of earth]; the other two coveting the elephant-force should be destroyed by [being trampled under feet by] the elephants themselves.'

Puruṣa—Very well. [*Exit*

Malayaketu—Rākṣasa, Rākṣasa! I am not indeed a Rākṣasa [demon] murdering in confidence. So, go, and resort to Candragupta with heart and soul. See—

१ चाणक्यप्रयुक्तः । २ पारसीकाधिराजो मेघाक्ष । ३...चलकामौ ।
४ जं कुमारो आणवेदि । ५ समाश्रय... चन्द्रगुप्तम् ।

विष्णुगुप्तं च मौर्यं च सममप्यागतौ त्वया ।
उन्मूलयितुमीशोऽहं त्रिवर्गमिव दुर्नयः ॥ २२ ।

भागुरायणः—कुमार कृतं कालहरणेन । सांप्रतमेव कुसुमपुरोपरोधाय प्रतिष्ठन्तामस्मद्बलानि ।

गौडीनां लोध्रधूलीपरिमलधवलान्धूमयन्तः कपोला-
न्क्लिश्नन्तः कृष्णिमानं भ्रमरकुलरुचः कुञ्चितस्यालकस्य ।
पांशुस्तम्भा बलानां तुरगखुरपुटक्षोदलब्धात्मलाभाः
शत्रूणामुत्तमाङ्गे गजमदसलिलच्छिन्नमूलाः पतन्तु ॥ २३ ॥

(सपरिजनो निष्क्रान्तो मलयकेतुः)

राक्षसः—(सावेगम्) हा धिक्कष्टम् । तेऽपि घातिताश्चित्रवर्मादयस्तपस्विनः । तत्कथं सुहृद्विनाशाय राक्षसश्चेष्टते न रिपुविनाशाय । तत्किमिदानीं मन्दभाग्यः [3] करवाणि ।

I [am] *powerful* [enough] *to* uproot Visnugupta and Maurya coming together with you as well, like an evil course of conduct, the triad [Dharma, Artha and Kāma]. (22)

Bhāgurāyaṇa—Prince, away with [any] loss of time. Let our armies start off immediately [or, straightaway] for besieging Kusumapura.

Let the columns of dust of the armies, owing their existence to the stamping of the hoofs of the horses, with their bases [on the earth] cut off by the water of the ichor from the elephants, fall on the heads of the enemies, making smoky the cheeks of the Gaudī women, white with the paint (*parimala*) of the pollen of Lodhra flowers, [and] obscuring [lit, afflicting] the dark colour of [their] curly hair on the head, possessing lustre like that of a swarm of bees. (23)

[*Exit* Malayaketu *with his attendants*

Rākṣasa—(*With emotion*) Alas! Oh, fie! Those innocent Citravarman and others too are destroyed! So, how Rākṣasa works for the destruction of [his] friends, not for the destruction of [his] enemies! Then, what shall I, unlucky [that I am], do now?

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१ भागुरायण कृतं काल...। २ चन्दनात् । ३ तुरगक्षोभ ।

किं गच्छामि तपोवनं न तपसा शाम्येत्सवैरं मनः
किं भर्तॄननुयामि जीवति रिपौ स्त्रीणामियं योग्यता ।
किं वा खड्गसखः पताम्यरिबले नैतच्च युक्तं भवे-
च्चेतश्चन्दनदासमोक्षरभसं रुन्ध्यात्कृतघ्नं न चेत् ॥ २४ ॥

(इति निष्क्रान्तः)

इति कूटलेखो नाम पञ्चमोऽङ्कः ।

Shall I go to the penance-grove? [My] revengeful mind would not get peace by penance. Shall I follow [in death my] masters? This appropriate act [would do] for women [only] so long as the enemy is alive. Or, shall I fall on the enemy force, sword in hand [lit. for my companion]? This too would not be proper. [My] *mind—if it is not ungrateful—eager for the release* of Candanadāsa would be preventing [me from pursuing the above course]. *(24)*

[*Exit*

Here ends the Fifth Act called ' Fabricated Letter.'

षष्ठोऽङ्कः ।

(ततः प्रविशत्यलंकृतः सहर्षः सिद्धार्थकः)

सिद्धार्थकः—

जअदि जलदणीलो केसवो केसिघादी
जअदि अ जणदिट्ठीचन्दमा चन्दउत्तो ।
जअदि जअणकज्जं जाव काऊण सव्वं
पडिहदपरपक्खा अज्जचाणक्कणीदी ॥ १ ॥

[जयति जलदनीलः केशवः केशिघाती जयति च जनदृष्टिचन्द्रमाश्चन्द्रगुप्तः ।
जयति जयनकार्यं यावत्कृत्वा सर्वं प्रतिहतपरपक्षार्यचाणक्यनीतिः ॥]

दाव चिरस्स कालस्स पिअवअस्सं समिद्धत्थअं पेक्खामि। (परिक्रम्यावलोक्य ३ च) एसो मे पिअवअस्सओ समिद्धत्थओ इदो एव्व आअच्छदि । जाव णं उपसप्पामि ॥ [तावच्चिरस्य कालस्य प्रियवयस्य समिद्धार्थकं प्रेक्षे । एष मे प्रियवयस्यः समिद्धार्थक इत एवागच्छति । यावदेनमुपसर्पामि ।]

(ततः प्रविशति समिद्धार्थकः)

ACT VI

(*Then enter* Siddhārthaka *decorated and in joy*)

Siddhārthaka—

Victorious is Kesava, dark like a cloud, the killer of Kesin! And victorious is Candragupta, the moon to the eyes of the people! And victorious is the policy of the revered Cānakya, which having accomplished everything to be secured by [the use of] the means of victory [such as the army] has put down the enemy's side! (1)

I shall now see [my] dear friend Samiddhārthaka after a long time. (*Moving about and beholding*) Here [redacted] my dear friend Samiddhārthaka coming over just here. I shall go to him.

(*Then enter* Samiddhārthaka)

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१ समृद्धार्थकः ।

समिद्धार्थकः—

संदावे तारेसाणं गेहूसवे सुहाअन्ताणं।
हिअअट्ठिदाणं विहवा विरहे मित्ताणं दूणन्दि ॥ २ ॥

[संतापे तारेशानां गेहोत्सवे सुखायमानानाम् ।
हृदयस्थितानां विभवा विरहे मित्राणां दूनयन्ति ॥]

सुदं मए मलअकेदुकडआदो पिअवअस्सओ सिद्धत्थओ आअदो त्ति। ता जाव णं अण्णेसामि । (इति परिक्रामति । विलोक्य) एसो सिद्धत्थओ। [श्रुतं मया मलयकेतुकटकात्प्रियवयस्यः सिद्धार्थक आगत इति । तावदेनमन्विष्यामि ।...एप सिद्धार्थकः ।]

सिद्धार्थकः—(उपसृत्य) कहं समिद्धत्थओ । अवि सुहं पिअवअस्सस्स। [कथं समिद्धार्थकः । अपि सुखं प्रियवयस्यस्य ।] (इत्यन्योन्यमालिङ्गतः)

समिद्धार्थकः—वअस्स कुदो मे सुहं जेण तुमं चिरप्पवासपच्चागदो वि अज्ज ण मे गेहं आअच्छसि। [वयस्य कुतो मे सुखं येन त्वं चिरप्रवासप्रत्यागतोऽप्यद्य न मे गेहमागच्छसि ।]

सिद्धार्थकः—पसीदट्टु वअस्सो । दिट्ठमेत्तो एव्व अज्जचाणक्केण आणत्तोम्हि जह सिद्धत्थअ गच्छ एदं पिओदन्तं देवस्स चन्दसिरिणो णिवेदेहि त्ति।

Samiddhārthaka—

Prosperous circumstances afflict [people] in the absence of friends present in [their] hearts, [who are] the moons [gladdening them] in [times of] great trouble, [and] who enjoy pleasure during festivities at the house. (2)

I have heard that [my] dear friend Siddhārthaka has arrived from the camp of Malayaketu. I shall just make a search for him. (*Moves about, beholding*) Here [is] Siddhārthaka.

Siddhārthaka—(*Approaching*) How! Samiddhārthaka! *Is it all well with [my] dear friend? [They embrace each other*

Samiddhārthaka—Friend, whence [can it be] all well with [or, happiness for] me, when although returned after a long journey, you have not to-day come to my house?

Siddhārthaka—Excuse, friend [or, mate] The moment I was seen, I was ordered by the revered Cānakya

१ सन्तावेन्ता आवाणएसु गेहुस्सवेसु तहण्णिचं । २ दूमेन्ति । ३ पिअं ।

तदो एदस्स णिवेदिअ एव्वं अणुभूदपात्थिवप्पसादो अहं पिअवअस्सं पेक्खिदुं तुह एव्व गेहं चलिदोह्मि । [प्रसीदतु वयस्यः । दृष्टमात्र एव आर्यचाणक्येनाज्ञप्तोऽस्मि यथा सिद्धार्थक गच्छ इमं प्रियोदन्तं देवस्य चन्द्रश्रिये निवेदयेति । तत एतस्मै निवेद्यैवमनुभूतपार्थिवप्रसादोऽहं प्रियवयस्यं प्रेक्षितुं तवैव गेहं चलितोऽस्मि ।]

समिद्धार्थकः—वअस्स जदि मे सुणिदव्वं भोदि तदो कहेहि किं तं पिअं जं पिअदंसणस्स चन्दसिरिणो णिवेदिदं । [वयस्य यदि मे श्रोतव्यं भवति ततः कथय किं तत्प्रियं प्रियदर्शनाय चन्द्रश्रिये निवेदितम् ।]

सिद्धार्थकः—वअस्स किं तुहवि असुणिदव्वं अत्थि । ता णिसामेहि । अत्थि दाव चाणक्कणीदिमोहिदमदिणा मलअकेदुहदएण णिक्कासिअ रक्खसं हदा चित्तवम्मप्पमुहा प्पहाणा पञ्च पत्थिवा । तदो असमिक्खकारी एसो दुराआरोत्ति उज्झिअ मलयकेदुकडअभूमिं कुसलदाए भअविलोलसेससेणिक्कपरिवारेसु सकं सकं विसअं सभअं प्पात्थिदेसु पात्थिवेसु णिव्विण्णहिअएसु सभलसामन्तेसु भद्दभडपुरिसदत्तडिङ्गरादबलउत्तराअसेणभागुराअणरोहिदक्ख-

as follows :—'Siddhārthaka, go; communicate this glad [or agreeable] tidings to His Majesty of moon-like splendour.' Thereupon having communicated [the same] to him, [and] secured the royal favour in this way, I had just been wending my way to your house itself to see [you, my] dear friend.

Samiddhārthaka—Friend, if it is fit to be heard by me [that is, not confidential], then tell [me] what the agreeable [tidings was] which was communicated to [His Majesty] Priyadarsana [lit. of attractive appearance] of moon-like splendour.

Siddhārthaka—Friend, is there anything that should not be heard even by you? So, listen. Now it happened that by the accursed Malayaketu with [his] intellect warped [or, infatuated] by the policy of Cāṇakya, were put to death the five foremost kings Citravarman and others, after having dismissed Rākṣasa. Thereupon, when the [other] kings, leaving in terror the camp-region of Malayaketu, thinking that he [Malayaketu] was a depraved fellow acting

१ देवस्स । २ भअविलोलसेसेसेणिअपरिवारा सकं सकं विसअं अभिसन्धिदा पत्थिवा । तदो भद्दभड...।

विजअवम्मप्पमुहेहिं संजमिअ गिहीदो मलअकेदु । [वयस्य किं तथाप्यश्रोतव्यमस्ति। तन्निशामय । अस्ति तावच्चाणक्यनीतिमोहितमतिना मलयकेतुहतकेन निष्कास्य राक्षसं हताश्चित्रवर्मप्रमुखाः प्रधानाः पञ्च पार्थिवाः । ततोऽसमीक्ष्यकार्येष दुराचार इत्युज्झित्वा मलयकेतुकटकभूमिं कुशलतायै भयविलोलशेषसैनिकपरिवारेषु स्वकं स्वकं विषयं सभयं प्रस्थितेषु पार्थिवेषु, निर्विण्णहृदयेषु सकलसामन्तेषु, भद्रभटपुरुषदत्तडिङ्गरातबलगुप्तराजसेनभागुरायणरोहिताक्षविजयवर्मप्रमुखैः संयम्य गृहीतो मलयकेतुः ।]

समिद्धार्थकः—वअस्स भद्दभडप्पमुहा किल देवस्य चन्दउत्तस्स अवरत्ता मलयकेदुं समस्सिदा त्ति लोए मन्तीअदि । ता किंणिमित्तं कुकविकिदणाडअस्स विअ अण्णं मुहे अण्णं णिव्वहणे । [वयस्य भद्रभटप्रमुखाः किल देवाच्चन्द्रगुप्तापरक्ता मलयकेतुं समाश्रिता इति लोके मन्त्र्यते । तत्किंनिमित्तं कुकविकृतनाटकस्येवान्यन्मुखेऽन्यन्निर्वहणे ।]

सिद्धार्थकः—वअस्स देव्वगदीए विअ असुणिदगदीए णमो अज्जचाणक्कणीदीए । [वयस्य दैवगत्या इवाश्रुतगत्यै नम आर्यचाणक्यनीत्यै ।]

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thoughtlessly, had started for their respective territories for safety, with [their] remaining soldiers and attendants distracted through fear, [and] when all the feudatory princes [or, chiefs] had [their] minds [or, hearts] dejected, Malayaketu was bound down and captured by Bhadrabhaṭa, Puruṣadatta, Dingarāta, Balagupta, Rājasena, Bhāgurāyaṇa, Rohitākṣa, Vijayavarman and others.

Samiddhārthaka—Friend, it was indeed talked about among the people that Bhadrabhaṭa and others had joined Malayaketu, being disaffected towards His Majesty Candragupta. Then, what for, this, as in a drama [composed] by a bad dramatist,—one thing in the beginning [*Mukha-saṁdhi*] and another [not logically following] in the end [*Nirvahaṇa-saṁdhi*]?

Siddhārthaka—Friend, a salutation to the policy of the revered Cāṇakya, with [its] course unheard [that is, incomprehensible] like the course of Destiny !

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१ विजअवम्मेहिं । २ चन्दसिरिणो । ३ देवगदीए । ४ असुणिदगदीए ।

समिद्धार्थकः—तदो तदो । [ततस्ततः ।]

सिद्धार्थकः—तदो पभूदसारसाहणसमेदेण इदो णिक्कमिअ अज्जचाणक्केण ४२ पडिवण्णं असअंलोअं असेसं मिलेच्छबलं । [ततः प्रभूतसारसाधनसमेतेनेतो निष्क्रम्यार्यचाणक्येन प्रतिपन्नमराजलोकमशेषं म्लेच्छबलम् ।]

समिद्धार्थकः—वअस्स कहिं तं । [वयस्य कुत्र तत् ।]

सिद्धार्थकः—जहिं एदे [यत्रैते]

अदिसअगुरुएण दाणदप्पेण दन्ती
सजलजलदलीलामुव्वहन्तो णदन्ति ।
कसपहरभएण जाअकम्पोत्तरंगा
गिलिदजअणसद्दा संपअन्ते तुरङ्गा ॥ ३ ॥

[अतिशयगुरुकेण दानदर्पेण दन्तिनः सजलजलदलीलामुद्वहन्तो नदन्ति कशाप्रहारभयेन जातकम्पोत्तरङ्गा गलितजयनशब्दाः संपतन्ति तुरङ्गाः ॥]

समिद्धार्थकः—वअस्स एदं दाव चिट्ठदु । तहा सव्वलोअपच्चक्खं उज्झि- ३ दाहिआरो चिट्ठिअ अज्जचाणक्को किं पुणो वि तं एव्व मन्तिपदं आरूढो । [वयस्य एतत्तावत्तिष्ठतु । तथा सर्वलोकप्रत्यक्षमुज्झिताधिकारः स्थित्वार्यचाणक्यः किं पुनरपि तदेव मन्त्रिपदमारूढः ।] ६

सिद्धार्थकः—अदिमुद्धोसि दाणिं तुमं जो अमच्चरक्खसेण वि अणवगाहिदपुव्वं अज्जचाणक्कचरिदं अवगाहिदुं इच्छसि । [अतिमुग्धोऽसीदानीं त्वं यदमात्यराक्षसेनाप्यनवगाहितपूर्वमार्यचाणक्यचरितमवगाहितुमिच्छसि ।]

समिद्धार्थकः—वअस्स अमच्चरक्खसो संपदं कहिं । [वयस्य अमात्यराक्षसः सांप्रतं कुत्र ।]

सिद्धार्थकः—तस्सिं भअविलोले वड्ढमाणे मलअकेदुकडआदो णिक्कमिअ उदुम्बरणामहेएण चरेण अणुसंधिज्जमाणो इमं पाडलिउत्तं आअदोत्ति अज्जचाणक्कस्स णिवेदिदं । [तस्मिन्भयविलोले वर्द्धमाने मलयकेतुकटकान्निष्क्रम्योदुम्बरनामधेयेन चरेणानुसंधीयमान इदं पाटलिपुत्रमागत इत्यार्यचाणक्याय निवेदितम् ।]

समिद्धार्थकः—वअस्स तहा णाम अमच्चरक्खसो णन्दरज्जपच्चाणअणे किदव्ववसाओ णिक्कमिअ संपदं अकिदत्थो पुणोवि इमं पाडलिउत्तं आअदो एव्व । [वयस्य तथा नामामात्यराक्षसो नन्दराज्यप्रत्यानयने कृतव्यवसायो निष्क्रम्य सांप्रतमकृतार्थः पुनरपीदं पाटलिपुत्रमागत एव ।]

Siddhārthaka—Now, you are a big simpleton that you wish to fathom the course of conduct of the revered Cāṇakya, which has not been fathomed before even by minister Rākṣasa!

Samiddhārthaka—Friend, now where [is] minister Rākṣasa?

Siddhārthaka—It has been reported to the revered Cāṇakya that, when the terrible tumult [of battle] became worse [lit. was increasing], he getting out of Malayaketu's camp, came over here to Pāṭaliputra, shadowed by a spy by name Udumbara.

Samiddhārthaka—Friend, minister Rākṣasa, having indeed escaped [from the city] in that manner, bent upon the restoration of the kingdom of the Nandas, has actually (*eva*) come back once again to Pāṭaliputra here, without [his] purpose accomplished!

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१ मुद्धि । २ तस्सिं एव्व काले मलअ... । ३ अणुसरीअन्तो ।

सिद्धार्थकः—वअस्स तक्केमि चन्दणदाससिणेहेणत्ति । [वयस्य तर्कयामि चन्दनदासस्नेहेनेति ।]

समिद्धार्थकः—वअस्स चन्दणदासस्स मोक्खं विअ पेक्खामि[1] । [वयस्य चन्दनदासस्य मोक्षमिव प्रेक्षे ।]

सिद्धार्थकः—कुदो से अधण्णस्स मोक्खो । सो क्खु संपदं अज्जचाणक्कस्स आणत्तीए दुवेहिं अह्मेहिं वज्झट्ठाणं पवेसिअ वावादइदव्वो । [कुतोऽस्याधन्यस्य मोक्षः । स खलु सांप्रतमार्यचाणक्यस्याज्ञप्त्या द्वाभ्यामावाभ्यां वध्यस्थानं प्रवेश्य व्यापादयितव्यः ।]

समिद्धार्थकः—(सक्रोधम्) किं अज्जचाणक्कस्स घादअजणो अण्णो णत्थि जेण अह्मे ईदिसेसु[2] आदिणिसंसेसु णिओएसु णिओएदि । [किमार्यचाणक्यस्य घातकजनोऽन्यो नास्ति येनावामीदृशेष्वतिनृशंसेषु नियोगेषु नियोजयति ।]

सिद्धार्थकः—वअस्स को जीवलोए जीविदुकामो अज्जचाणक्कस्स आणत्तिं पडिऊलेदि । ता एहि चण्डालवेसधारिणा भविअ चन्दणदासं वज्झट्ठाणं णएम । [वयस्य को जीवलोके जीवितुकाम आर्य चाणक्यस्याज्ञप्तिं प्रतिकूलयति ।

Siddhārthaka—Friend, I guess [Rākṣasa has come here] on account of [his] affection for Candanadāsa.

Samiddhārthaka—Friend, I as though visualise Candanadāsa's release

Siddhārthaka—Whence the release of that unlucky one ? He indeed, under the orders of the revered Cāṇakya, has to be taken now by us two to the place of execution and executed.

Samiddhārthaka—(*With anger*) What ! Has the revered Cāṇakya no other hangmen that he puts us on such extremely monstrous jobs !

Siddhārthaka—Friend, who in [this] world of mortals, wanting to live, would [dare to] counteract the command of the revered Cāṇakya ? So, come along; having put on the

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१ पेक्खासि । २ ईदिसे णिसंसे कम्मे णिओएदि ।

तदेहि चण्डालवेशधारिणौ भूत्वा चन्दनदासं वध्यस्थानं नयावः ।] (इत्युभौ निष्क्रान्तौ)

इति प्रवेशकः ।

(ततः प्रविशति रज्जुहस्तः पुरुषः)

पुरुषः—

छग्गुणसंजोअदिढा उवाअपरिवाडिघडिअपासमुही ।
चाणक्कणीदिरज्जू रिउसंजमणुज्जआ जअदि ॥ ४ ॥
[षड्गुणसंयोगदृढा उपायपरिपाटिघटितपाशमुखी ।
चाणक्यनीतिरज्जू रिपुसंयमनोद्यता जयति ॥]

[परिक्रम्यावलोक्य च] एसो सो पदेसो अज्जचाणक्कस्स उदुम्बरेण कहिदो जहिं मए अज्जचाणक्काणत्तीए अमच्चरक्खसो पेक्खिदव्वो। (विलोक्य) कहं एसो क्खु अमच्चरक्खसो किदसीसावगुण्ठणो इदो एव्व आअच्छदि । ता जाव इमेहिं जिण्णुज्जाणपादवेहिं अन्तरिदसरीरो पेक्खामि कहिं आसणपरिग्गहं करेदि त्ति । [एष स प्रदेश आर्यचाणक्यायोदुम्बरेण कथितो यत्र मयार्यचाणक्या-

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dress of Candālas, let us take Candanadāsa to the place of execution　　　　[*Exeunt Both*

Here ends the Praveśaka

(*Then enter a* Man, *rope in hand*)

Puruṣa—

Victorious [is] the rope [in the form] of the policy of Cāṇakya, strongly made [also, powerful] owing to the combination of six strings [also, the six expedients], having at one end a noose formed by various [lit, a series of] efforts [also, political schemes or remedies], [and which is always] ready to bind down [or, checkmate] the enemy.　　　　(4)

(*Moving about and beholding*) Here [is] the spot mentioned by Udumbara to the revered Cāṇakya where minister Rākṣasa is to be seen by me, under the orders of the revered Cāṇakya. (*Observing*) How! Here indeed is minister Rākṣasa coming over just here, putting on a veil over [his] head! So, with [my] body screened by these trees in the

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१ निदावगुण्ठणो ।

शप्त्यामात्यराक्षसः प्रेक्षितव्यः ।...कथमेष खल्वमात्यराक्षसः कृतशीर्षावगुण्ठन इत एवागच्छति । तद्यावदेभिर्जीर्णोद्यानपादपैरन्तरितशरीरः प्रेक्षे कुत्रासनपरिग्रहं करोतीति ।] (परिक्रम्य स्थितः)

(ततः प्रविशति यथानिर्दिष्टः सशस्त्रो राक्षसः)

राक्षसः—(सास्रम्) कष्टं भोः कष्टम् । १२

उच्छिन्नाश्रयकातरेव कुलटा गोत्रान्तरं श्रीर्गता
तामेवानुगता गतानुगतिकास्त्यक्तानुरागाः प्रजाः ।
आप्तैरप्यनवाप्तपौरुषफलैः कार्यस्य धूरुज्झिता
किं कुर्वन्त्वथवोत्तमाङ्गरहितैरङ्गैरिव स्थीयते ॥ ५ ॥

अपि च

पतिं त्यक्त्वा देवं भुवनपतिमुच्चैरभिजनं
गता छिद्रेण श्रीर्वृषलमविनीतेव वृषली ।

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old garden, I shall just see where he would be taking [his] seat. [*Moves about and stays at one place*

(*Then enter* Rākṣāsa *as described, armed with a sword*)

Rākṣasa—(*With tears*) Alas ! Oh, alas !

Royalty has gone, like a harlot, to another house [or, dynasty], as though nervous owing to [her] support being cut off ; the subjects, giving up [their] loyalty have indeed followed her, blind followers [as they are]; by the trusted friends also, not having got the fruits of [their] heroism, has been abandoned the prosecution [lit. yoke] of [their] business. Or rather, what could these do ? They are living like limbs [or, bodies] without the heads. (5)

Moreover,

Having abandoned His Majesty [Nanda] [her] husband, the lord of the world, of [or claiming] a high noble birth, Royalty like a wanton wench has gone over to Vṛṣala [of low descent], through that is, [taking

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१...[illegible] स्थापिते । २ रन्ध्रेण ।

स्थिरीभूता चास्मिन्किमिह करवाम स्थिरमपि
प्रयत्नं नो येषां विफलयति दैवं द्विषदिव ॥ ६ ॥

मया हि

देवे गते दिवमतद्विधमृत्युयोग्ये
शैलेश्वरं तमधिकृत्य कृतः प्रयत्नः
तस्मिन्हते तनयमस्य तथाप्यसिद्धि-
र्दैवं हि नन्दकुलशत्रुरसौ न विप्रः ॥ ७ ॥

अहो विवेकशून्यता म्लेच्छस्य । कुतः

यो नष्टानपि बीजनाशमधुना शुश्रूषते स्वामिन-
स्तेषां वैरिभिरक्षतः कथमसौ संधास्यते राक्षसः ।
एतावद्धि विवेकशून्यमनसा म्लेच्छेन नालोचितं
दैवेनोपहतस्य बुद्धिरथवा सर्वा विपर्यस्यति ॥ ८ ॥

advantage of his] weak point, and [further she] has become firmly established in him. What can we do here, when Fate, like an enemy, is frustrating our efforts even though persistent ? (6)

By me

was made an effort concerning [or, in the interests of] that Parvateśvara, when His Majesty [Nanda] not deserving that kind of death had gone to heaven, and concerning his son, when he [Parvatesvara] died; still [there was] no success. Surely Fate [is] the enemy of the Nanda race, [and] not that Brāhmana [Cānakya]. (7)

Oh the want of discrimination on the part of the Mleccha [Malayaketu]! How ?

'How could that Rāksasa, who even now keeps on serving [his] masters although destroyed root and branch (*bījanāśam*), enter into an alliance, while [still] not wounded [or, destroyed], with his enemies?'—Even this much was not considered by the Mleccha with [his] mind devoid of the faculty of discrimination. Or rather, the intellect of one struck down by Fate becomes entirely perverted. (8)

१ दिवमतर्कितमृत्यु...। २ समधिरुह्य । ३ मलयकेतोः । ४ जीवनाश । ५ इत्थं तावद्यस्तुमूढमतिना । ६ सर्वं ।

तद्दिदानीमपि तावदरातिहस्तगतो विनश्येन्न तु राक्षसश्चन्द्रगुप्तेन सह संदधीत। अथवा मम कामममसत्यसंध इति वरमयशो न तु शत्रुवञ्चनपराभूत इति। (समन्तादवलोक्य सास्रम्) एतास्ता देवपादक्रमणपरिचयपवित्रीकृततलाः कुसुमपुरोपकण्ठभूमयः। इह हि

शार्ङ्गाकर्षावमुक्तप्रशिथिलकविकाप्रग्रहेणात्र देशे
देवेनाकारि चित्रं प्रजवितुरगं बाणमोक्षश्चलेषु।
अस्यामुद्यानराजौ स्थितमिह कथितं राजभिस्तैर्विनेत्थं
संप्रत्यालोक्यमानाः कुसुमपुरभुवो भूयसा दुःखयन्ति ॥ ९ ॥

तत्क्व नु गच्छामि मन्दभाग्यः। (विलोक्य) भवतु दृष्टमेतज्जीर्णोद्यानम्। अत्र प्रविश्य कुतश्चिच्चन्दनदासप्रवृत्तिमुपलप्स्ये। अहो अलक्षितनिपाताः पुरुषाणां समविषमदशापरिणतयो भवन्ति। कुतः

So, even now Rākṣasa would, for the matter of that, perish, falling into the hands of the enemy; but never would [he] enter into alliance with Candragupta. Or, [it is] really better for me [to have] the infamy that I am not true to [my] word, but not that I was imposed upon by the enemy's fraud (*Looking all round, with tears*) Here [are] those grounds adjoining Kusumapura, whose surface was sanctified by the familiarity with the treadings of the feet of His Majesty [Nanda]. For here,

In this region, by His Majesty, who had the bridle-grasp loosely held, on account of its being let fall at the stretching forth of the bow, was sent forth a shower of [lit. was caused the discharging of] arrows at moving targets, in an amazing manner, with [his] horse going at full speed; in this grove of trees he rested, here he talked with the kings; the Kusumapura grounds, being looked at now, without them in this manner cause a lot of pain. (9)

Now, where possibly should I go, unlucky [that I am]? (*Beholding*) Well, here is seen the old garden. Entering here, I shall [try to] secure news about Candanadāsa from some one or other. Oh [how] the favourable and unfavourable changes of the state befall men unexpectedly [or, in an incomprehensible manner]! How?

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१ पुनः सकाममसत्यसंध इति परमयशो न शत्रु...। २ एतास्तावद् देवपादक्रमणपरिचितास्ताः कुसुमपुरभूमयः। ३ शार्ङ्गज्यास्तिमुक्त...। ४ पूर्वं।

पौरैरङ्गुलिभिर्नवेन्दुवदहं निर्दिश्यमानः शनै-
र्यो राजेव पुरा पुराविरगमं राज्ञां सहस्रैर्वृतः।
भूयः संप्रति सोऽहमेव नगरे तत्रैव वन्ध्यश्रमो
जीर्णोद्यानकमेष तस्कर इव त्रासाद्विशामि द्रुतम् ॥ १० ॥

अथवा येषां प्रसादादिदमासीत्त एव न सन्ति। (नाट्येन प्रविश्यावलोक्य च) अहो ज़ीर्णोद्यानस्यारमणीयता। अत्र हि

विपर्यस्तं सौधं कुलमिव महारम्भरचनं
सरः शुष्कं साधोर्हृदयमिव नाशेन सुहृदाम्।
फलैर्हीना वृक्षा विगुणविधियोगादिव नया
स्तृणैश्छन्ना भूमिर्मतिरिव कुनीतैरविदुषः॥

I, who formerly proceeded out from the city, like a king, slowly [and] surrounded by thousands of chiefs [or kings], being pointed out with [their] fingers by the citizens, like the new moon,—here am the same I now entering hastily the old miserable garden there in the same city through fright, like a thief, [all my] efforts having become fruitless! (10)

Or rather, they themselves are no more, through whose favour [all] this had existed [that is, been enjoyed by me]. (*Gesticulating entering and beholding*) Oh the miserable bearing of the old garden! For here,

A mansion built in a grand style like a [noble] family having to its credit great undertakings, is all in ruins; the lake is dried up, like the heart of a good person by the destruction of [his] friends; the trees [are] void of fruits, like the political schemes owing to the working of unfavourable fate; [and] the ground is covered over with blades of grass, like the intellect [or, mind] of a fool by bad guidance [or, plans]. (11)

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१ कर्नीतैर विदुषः।

अपि च

क्षताङ्गीनां तीक्ष्णैः परशुभिरुदग्रैः क्षितिरुहां
रुजा कूजन्तीनामविरतकपोतोपरुदितैः ।
स्वनिर्मोकच्छेदैः परिचितपरिक्लेशकृपया
श्वसन्तः शाखानां व्रणमिव निबध्नन्ति फणिनः ॥

एते च तपस्विनः

अन्तःशरीरपरिशोषमुदग्रयन्तः
कीटक्षतिं शुचमिवातिगुरुं वहन्तः ।
छायावियोगमलिना व्यसने निमग्ना
वृक्षाः श्मशानमुपगन्तुमिव प्रवृत्ताः ॥ १३ ॥

यावदस्मिन्विषमदशापरिणामसुलभे भिन्नशिलातले मुहूर्तमुपविशामि । (उपविश्याकर्ण्य च) अये किमयमाकस्मिकः पटुपटहशङ्खमिश्रो नान्दीनादः[3] श्रूयते । य एषः

Moreover,

The serpents hissing up, are as though putting a bandage, out of pity for the great affliction of [those] familiar [to them], with the pieces of their own slough, on to the wounds of the branches of trees with [their] parts [lit. limbs] hacked down by huge and sharp axes, [and] moaning [as it were] on account of pain, by [that is, in the form of] the wailings of the pigeons! (12)

And here these poor

trees, showing conspicuously the drying up within [their] trunks [lit. body], bearing the tearings caused by the insects like very heavy grief, dusty [gloomy] on account of the absence of shade [also, lustre], [and] freely exposed to the wind [*vyasana*, also, plunged into distress], are as though proceeding to go to the cemetery. (13)

I shall sit down for a while on a broken slab of stone, easy to be had in this adverse changed condition of life. (*Sitting down and hearing*) Ah! How [or, why] is heard this sudden auspicious sound of trumpets, blended with [that of] big kettle-drums and conches?

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१ परिशोषमुत्पादयन्तः । २ [illegible] ३ शब्दः ।

प्रमृद्गन्श्रोतृणां श्रुतिपथमसारं गुरुतया
बहुत्वात्प्रासादैः सपदि परिपीतोज्झित इव।
असौ नान्दीनादः पटुपटहशङ्खध्वानियुतो
दिशां द्रष्टुं दैर्घ्यं प्रसरति सकौतूहल इव॥ १४॥

(विचिन्त्य) आः ज्ञातम्। एष हि मलयकेतुसंयमनसंजातो राजकुलस्य (इत्यर्द्धोक्ते सासूयम्) मौर्यकुलस्याधिकपरितोषं पिशुनयति। (सबाष्पम्)
१ कष्टं भोः कष्टम्।

श्राविताऽस्मि श्रियं शत्रोरभिनीय च दर्शितः।
अनुभावयितुं मन्ये यत्नः संप्रति मां विधेः॥ १५॥

पुरुषः—आसीणो अअं। जाव अज्जचाणक्कादेसं संपादेमि। [आसीनोऽयम्। यावदार्यचाणक्यादेशं संपादयामि।]

३ (राक्षसमपश्यन्निव तस्याग्रतो रज्जुपाशेन कण्ठमुद्बध्नाति)

६ राक्षसः—(विलोक्य) अये कथमयमात्मानमुद्बध्नाति। अहमिव दुःखि-

This auspicious sound of trumpets, blended with the noise of big kettle-drums and conches, stunning the tender ear-passage [cavity] of the hearers, on account of [its] intensity, being as though first drunk up and then suddenly thrown out by the mansions, on account of [its] magnitude, is spreading forth, as though full of curiosity to apprehend the expanse of the quarters. (14)

(*Thinking*) Ah! I know. This [sound] indeed occasioned by the capture of Malayaketu indicates the extreme gratification of the Royal family—(*With this half-said, with jealousy*)—of the Maurya family. (*With tears*) Alas! Oh, alas!

I was [first] made to hear of the enemy's prosperity,
then made to see it, having been brought near [it]; now
[is] I think, the effort of Fate to make me experience
[the same]. (15)

Man—He is sitting down. I shall execute the order of the revered Cāṇakya. [*Pretending not to see* Rākṣasa, *he binds down the rope round his neck, in front of him*

Rākṣasa—(*Beholding*) Ah! What, is he hanging [or, strongling] himself! Like myself, [he is] a poor miserable

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१ संतानं। २ परितोषं। ३ पुरुषः (स्वगतम्)।

तत्तपस्वी । भवतु पृच्छाम्येनम् । (उपसृत्य) भद्र किमिदमनुष्ठीयते ।

पुरुषः—(सबाष्पम्) अज्ज जं पिअवअस्सविणासदुःखिदो अह्मारिसो मन्दभग्गो अणुचिट्ठदि । [आर्य यत्प्रियवयस्यविनाशदुःखितोऽस्मादृशो मन्दभाग्योऽनुतिष्ठति ।]

राक्षसः—(आत्मगतम्) प्रथममेव मया ज्ञातं नूनमहमिवार्तस्तपस्वीति[1] (प्रकाशम्) हे व्यसनसब्रह्मचारिन् यदि न गुह्यं नातिभारिकं वा ततः श्रोतुमिच्छामि ।]

पुरुषः—अज्ज ण रहस्सं णादिगुरुअं किंदु ण सक्कोमि पिअवअस्सविणासदुक्खिददहिअओ एत्तिअमेत्तं वि मरणस्स कालहरणं कादुं । [आर्य न रहस्यं नातिगुरुकं किं तु न शक्नोमि प्रियवयस्यविनाशदुःखितहृदय एतावन्मात्रमपि मरणस्य कालहरणं कर्तुम् ।]

राक्षसः—(निःश्वस्यात्मगतम्) कष्टमेते सुहृद्व्यसनेषु परवदुदासीनाः प्रत्यादिश्यामहे वयमनेन । (प्रकाशम्) भद्र यदि न रहस्यं नातिगुरु वा तच्छ्रोतुमिच्छामि ।

fellow. Well, I shall ask him. (*Approaching*) Good friend, what is this being done [by you]?

Man—(*With tears*) Noble one, what an unlucky person like us does, [when] afflicted with the loss of [his] dear friend.

Rākṣasa—(*To himself*) I knew it from the first that he was surely, like myself, a poor fellow in distress (*Aloud*) O fellow-sufferer [lit. co-student in distress], if [it is] neither a secret, nor [something] very depressing, then I should like to hear [about it].

Man—Noble one, [it is] neither a secret, nor [something] very important; but, with [my] heart afflicted with the loss of [my] dear friend, I can not afford to cause even so much delay for death.

Rākṣasa—(*Sighing, to himself*) Alas! Here are we, [remaining] unconcerned like strangers in the sufferings of friends, [well] repudiated [that is, put to shame] by this one! (*Aloud*) Good friend, if [it is] neither a secret, nor [something] very important, I should like to hear [about it]

१ [illegible] । २ रहस्यं नातिगुरु वा ।

पुरुषः—अहो णिव्वन्धो अज्जस्स । का गई । णिवेदेमि । अत्थि दाव एत्थ णअरे मणिआरसेट्ठी विह्णुदासो णाम । [अहो निर्बन्ध आर्यस्य । का गतिः । निवेदयामि । अस्ति तावदत्र नगरे मणिकारश्रेष्ठी विष्णुदासो नाम ।]

राक्षसः—(आत्मगतम्) अस्ति विष्णुदासश्चन्दनदासस्य परमसुहृत् । (प्रकाशम्) किं तस्य ।

पुरुषः—सो मम पिअवअस्सो [स मम प्रियवयस्यः]

राक्षसः—(सहर्षमात्मगतम्) अये प्रियवयस्य इत्याह । अत्यन्तसंनिकृष्टः संबन्धः । हन्त ज्ञास्यति चन्दनदासस्य वृत्तान्तम् ।

पुरुषः—संपदं दीणजणदिण्णाभरणादिविहवो जलणं पवेसिदुकामो णअरादो णिक्कन्तो । अहं वि जाव तस्स असुणिदव्वं ण सुणोमि ताव अत्ताणं उब्बन्धिअ वावादइदुं इमं जिण्णुज्जाणं आअदो । [संप्रति दीनजनदत्ताभरणादिविभवो ज्वलने प्रवेष्टुकामो नगरान्निष्क्रान्तः । अहमपि यावत्तस्याश्रोतव्यं न शृणोमि तावदात्मानमुद्बध्य व्यापादयितुमिदं जीर्णोद्यानमागतः ।]

राक्षसः—भद्र अग्निप्रवेशे सुहृदस्ते को हेतुः ।

Man—Oh the importunity of the Noble one! What [other] course? I shall tell [it] Here in this city [stays] a prominent jeweller by name Visnudāsa.

Rāksasa—(*To himself*) Visnudāsa is a very fast friend of Candanadāsa. (*Aloud*) What about him?

Man—He, my dear friend

Rākṣasa—(*With joy, to himself*) Oh, he says [that is, refers to him as] 'dear friend.' [This means that between them there is] a very close connection! Oh joy (*hanta*)! He would [certainly] know [some] account about Candanadāsa.

Man—has now gone out of the city, desirous of entering the fire, [after] having given away [his] property, ornaments etc to the poor people. I too have come over here to the old garden to destroy myself by hanging, before I just hear of [his] sad death [lit. something not fit to be heard].

Rākṣasa—My good friend, what [is] the purpose of your friend in entering the fire?

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१ जिह्णुदासो । २ दीणजणविइण्णविहवो ।

किमौषधपथातिगैरुपहतो महाव्याधिभिः

पुरुषः—णहि णहि । [नहि नहि ।]

राक्षसः—किमग्निविषकल्पया नरपतेर्निरस्तः क्रुधा ।

पुरुषः—एदं वि णत्थि । चन्दउत्तस्स जणवदे ण णिसंसा पडिवत्ती ।
[एतदपि नास्ति । चन्द्रगुप्तस्य जनपदे न नृशंसा प्रतिपत्तिः ।]

राक्षसः—अलभ्यमनुरक्तवान् किमयमन्यनारीजनम् ।

पुरुषः—(कर्णौ पिधाय) सन्तं पावं । अभूमी क्खु एसो अविणअस्स ।
[शान्तं पापम् । अभूमिः खल्वेषोऽविनयस्य ।]

राक्षसः—किमस्य भवतो यथा सुहृद एव नाशोऽवशः ॥ १६ ॥

पुरुषः—अज्ज अह इं । [आर्य अथ किम् ।]

Has he been struck down by dangerous diseases beyond the province of medicine?

Man—No, not at all.

Rākṣasa—Has he been suppressed by the king's displeasure [destructive] almost like fire and poison?

Man—This too is not [the cause] No wicked acts [or, measures] in Candragupta's kingdom [are likely] [or, Candragupta does not act in a cruel manner towards the people in his kingdom].

Rākṣasa—Did he fall in love with [some] other woman difficult to be secured?

Man—(*Closing his ears*) God forbid! He [is] indeed not a man to commit [lit. a fit object for] [such] immodesty.

Rākṣasa—

Was there the same inevitable loss of a friend in his case as in your case? (16)

Man—Noble one, yes.

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१ अज्ज सन्तं पावं सन्त पावं। २ कथय किं नु नारी...।

राक्षसः—(सावेगमात्मगतम्) चन्दनदासस्य प्रियसुहृदिति तद्विनाशो [1] हुतभुक्प्रवेशहेतुरिति यत्सत्यं चलितमेवास्ते युक्तस्नेहपक्षपाताद्धृदयम् । (प्रकाशम्) तद्विनाशं च प्रियसुहृद्वत्सलतया मर्तव्ये व्यवसितस्य सुचरितं च विस्तरेण श्रोतुमिच्छामि ।

६ पुरुषः—अज्ज अदो अवरं ण सक्कोमि मन्दभग्गो मरणस्स विग्घमुप्पादेदुं। [आर्य अतोऽपरं न शक्नोमि मन्दभाग्यो मरणस्य विघ्नमुत्पादयितुम् ।]

राक्षसः—भद्र श्रवणीयां कथां कथय।

९ पुरुषः—का गइ । किं कादव्वम् । एसो खु णिवेदेमि । सुणोदु अज्जो । [काः गतिः । किं कर्तव्यम् । एष खलु निवेदयामि । शृणोत्वार्यः ।]

राक्षसः—भद्र अवहितोऽस्मि ।

१२ पुरुषः—अत्थि एत्थ णअरे मणिआरसेट्ठी चन्दणदासो णाम । [अस्त्यत्र नगरे मणिकारश्रेष्ठी चन्दनदासो नाम ।]

Rākṣasa—(*With emotion, to himself*) ' Because [he is] the dear friend of Candanadāsa, [therefore] his [Candanadāsa's] destruction [is] the cause of entering the fire [by Visnudāsa] '—at this [my] heart is, to speak the truth, literally shaking, owing to admiration [or, partiality] for the proper affection [displayed] (*Aloud*) I should like to hear about his destruction as well as the noble course of conduct of him bent upon dying out of affection for [his] dear friend.

Man—Noble one, I, luckless [that I am], can not afford to put obstacles any further in [my] dying.

Rākṣasa—Good friend, tell the tale [which is] worth hearing.

Man—What [other] course ? What should be done ? Here indeed do I narrate. May the Noble one hear.

Rākṣasa—Good friend, I am attentive.

Man—Here in this city is the President of the guild of jewellers by name Candanadāsa.

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१ चन्दनदासोऽस्य प्रियसुहृदिति तस्य विनाशो । २ आकुलित इवास्मि सुहृत्पक्षपातिना हृदयेन । ३ भद्र तस्यापि तव प्रियसुहृदः सुचरितं। ४ पुष्कचत्तराणिवासी माणि...।

राक्षसः—(सविषादमात्मगतम्) एतत्तदुपावृतमस्मच्छोकदीक्षाद्वारं दैवेन । हृदय स्थिरीभव किमपि ते कष्टतरमाकर्णनीयमस्ति । (प्रकाशम्) भद्र श्रूयते मित्रवत्सलः स साधुः । किं तस्य ।

पुरुषः—सो एदस्स विह्णुदासस्स पिअवअस्सो होदि । [स एतस्य विष्णुदासस्य प्रियवयस्यो भवति ।]

राक्षसः—(स्वगतम्) सोऽयमभ्यर्णः शोकवज्रपातो हृदयस्य ।

पुरुषः—तदो विह्णुदासेण वअस्सासिणेहसरिसं अज्ज विण्णविदो चन्दउत्तो । [ततो विष्णुदासेन वयस्यस्नेहसदृशमद्य विज्ञप्तश्चन्द्रगुप्तः ।]

राक्षसः—कथय किमिति ।

पुरुषः—देव अत्थि मे गेहे पैजत्तो अत्थो । तस्स विणिमएण मुच्चिज्जदु पिअवअस्सो चन्दणदासो त्ति । [देव अस्ति मे गेहे पर्याप्तोऽर्थः । तस्य विनिमयेन मुच्यतां प्रियवयस्यश्चन्दनदास इति ।]

राक्षसः—(स्वगतम्) साधु भो विष्णुदास साधु । अहो दर्शितो मित्रस्नेहः । कुतः ।

Rākṣasa—(*With dejection, to himself*) Here is opened by Fate the door for consecrating us to experience grief. [O] heart, keep steady; there is something very distressing that is to be heard by you (*Aloud*) Good friend, it is reported that he [is] a good soul affectionate towards [his] friends. What about him?

Man—He is the dear friend of that Visnudāsa.

Rākṣasa—(*To himself*) Here has drawn near [or, is imminent] the fall of the thunderbolt of grief for the heart!

Man—Then to-day by Visnudāsa was preferred a request to Candragupta, befitting [his] affection for [his] friend—

Rākṣasa—Tell [me] what [it was].

Man—Your Majesty, there is in my house a lot of money; let [my] dear friend Candanadāsa be released in exchange for it.

Rākṣasa—(*To himself*) Bravo! O Visnudāsa, bravo! Oh! You have [rightly] shown [your] love for a friend! How?

१...स्मच्छोकद्वारं । २ ततस्ततः । ३ कुडुम्बभरणपज्जत्तो ।

पितॄन्पुत्राः पुत्रान्परवदभिहिंसन्ति पितरो
यदर्थं सौहार्दं सुहृदि च विमुञ्चन्ति सुहृदः ।
प्रियं मोक्तुं तद्यो व्यसनमिव सद्यो व्यवसितः
कृतार्थोऽयं सोऽर्थस्तव सति वणिक्त्वेऽपि वणिजः ॥ १७ ॥

(प्रकाशम्) भद्र ततस्तथाभिहितेन किं प्रतिपन्नं मौर्येण ।

पुरुषः—अज्ज तदो एव्वं भणिदेण चन्दउत्तेण पडिभणिदो सेट्ठी विह्णुदासो ।
३ ण मए अत्थस्स कालणेण चन्दणदासो संजमितो किंदु पच्छादिदो अणेण ।
अमच्चरक्खसस्स घरअणो बहुसो जाचिदेण वि ण समप्पिदो त्ति । ता जदि तं
समप्पेदि तदो अत्थि से मोक्खो । अण्णहा पाणहरो से दण्डो त्ति । एवं
६ भणिअ वज्झट्ठाणं आणविदो चन्दणदासो । तदो जाव वअस्सचन्दणदासस्स
असुणिदव्वं ण सुणोमि ताव जलणं पविसामित्ति सेट्ठी विह्णुदासो णअरादो
णिक्कन्दो । अहं वि विह्णुदासस्स असुणिदव्वं जाव ण सुणोमि ताव उब्ब-

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That wealth, for the sake of which, sons kill [their] fathers [and] fathers [their] sons, as though they were enemies, and friends throw overboard [their] affection for a friend, [which is] dear [to all], you are determined to give up straight away as though it was an evil, inspite of your being a Bania! This wealth of you, a merchant, has therefore accomplished its purpose [of existence] (17)

(*Aloud*) Good friend, then what was done by Maurya thus addressed?

Man—Noble one, then Candragupta thus spoken to, said in reply to the merchant Visnudāsa—'[It was] not for the sake of wealth that Candanadāsa was taken into custody by me, but because by him though often requested [to do so] were not surrendered the members of the family of minister Rāksasa, concealed by him. So, if he surrenders them, then his release would take place; if not, [there would be] capital [lit. life-taking] punishment for him.' So saying, [by him] was Candanadāsa caused to be taken to the place of

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१ प्रियं तं संत्यक्तुं व्यसनिनि वयस्ये व्यवसितः । २ कृतार्थोऽसावर्थ...वणिक्त्वे सुवणिजः । ३ The whole sentence dropped

न्धिअ अत्ताणं वावादेमि त्ति इदं जिण्णुज्जाणं आअदो । [आर्य तत एवं भणितेन चन्द्रगुप्तेन प्रतिभणितः श्रेष्ठी विष्णुदासः—न मयार्थस्य कारणेन चन्दनदासः संयमितः किंतु प्रच्छादितोऽनेनामात्यराक्षसस्य गृहजनो बहुशो याचितेनापि न समर्पित इति । तद्यदि तं समर्पयति ततोऽस्त्यस्य मोक्षः । अन्यथा प्राणहरोऽस्यं दण्ड इति । एवं भणित्वा वध्यस्थानमानायितश्चन्दनदासः । ततो यावद्वयस्य-चन्दनदासस्याश्रोतव्यं न शृणोमि तावज्ज्वलनं प्रविशामीति श्रेष्ठी विष्णुदासो नगरान्निष्क्रान्तः । अहमपि विष्णुदासस्याश्रोतव्यं यावन्न शृणोमि तावदुद्बध्यात्मानं व्यापादयामीतीदं जीर्णोद्यानमागतः ।]

राक्षसः—भद्र न खलु व्यापादितश्चन्दनदासः ।

पुरुषः—अज्ज दाव वावादीअदि । सो खु संपदं पुणो पुणो अमच्चरक्खसस्स घरअणं जाचीअदि । ण खु सो मित्तवच्छलदाए समप्पेदि ता एदिणा कालणेण ण करेमि मरणस्स कालहरणं । [अद्य तावद्व्यापाद्यते । स खलु सांप्रतं पुनः पुनरमात्यराक्षसस्य गृहजनं याच्यते । न खलु स मित्रवत्सलतया समर्पयति । तदेतेन कारणेन न करोमि मरणस्य कालहरणम् ।]

राक्षसः—(सहर्षमात्मगतम्) साधु वयस्य चन्दनदास साधु ।

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execution. Thereupon, the merchant Visnudāsa got out of the city saying 'I would enter the fire before I just hear of the sad death [lit. something not fit to be heard] of [my] friend Candanadāsa.' I too came over here to the old garden, saying 'I shall destroy myself by hanging, before I just hear of the sad death [lit. something not fit to be heard] of Visnudāsa.'

Rākṣasa—My good friend, I hope Candanadāsa is not surely killed [already] !

Man—Just to-day he is to be killed. He is indeed being now repeatedly requested for [the surrender of] the members of the family of minister Rāksasa, [but] he is adamant about not surrendering [lit. he indeed does not surrender] [them] on account of [his] affection for [his] friend. So, for this reason, I do not [want to] cause delay in [my] death.

Rākṣasa—(*With joy, to himself*) Bravo! Friend Candanadāsa ! Well done !

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१ ण दाव । २ होदि से मरणस्स ।

शिबेरिव समुद्भूतं शरणागतरक्षया।
निचीयते त्वया साधो यशोऽपि सुहृदा विना ॥ १८ ॥

(प्रकाशम्) भद्र गच्छेदानीं शीघ्रं विष्णुदासं ज्वलनप्रवेशान्निवारय। अहमपि चन्दनदासं मरणान्मोचयामि।

पुरुषः—अह उण केण उवाएण अज्जो चन्दणदासं मरणादो मोचेदि।
[अथ पुनः केनोपायेनार्यश्चन्दनदासं मरणान्मोचयति।]

राक्षसः—(खड्गमाकृष्य) नन्वनेन व्यवसायसुहृदा निस्त्रिंशेन। पश्य

निस्त्रिंशोऽयं सजलजलदव्योमसंकाशमूर्ति-
र्युद्धश्रद्धापुलकित इव प्राप्तसख्यः करेण।
सत्त्वोत्कर्षात्समरनिकषे दृष्टसारः परैर्मे
मित्रस्नेहाद्विवशमधुना साहसे मां नियुङ्क्ते ॥ १९ ॥

[O] noble soul! You are collecting fame like [that] of Śibi, even in the absence of [your] friend, arising out of [granting] protection to one who has approached for [or, sought] help [or, shelter]. (18)

(*Aloud*) My good friend, go now; quickly ward Visnu-dāsa off from entering the fire. I too shall rescue Candana-dāsa from death.

Man—Now, by what means again would the Noble one rescue Candanadāsa from death?

Rākṣasa—(*Drawing his sword*) I say, by this sword, [my] companion in [my] tasks. See—

This sword of mine, with [its] form resembling [in colour] the sky with clouds full of water, as though possessed of horripilation owing to [its] profound eagerness for fight, having formed friend-ship with [my] hand, with [its] might seen by [my] enemies on the touch-stone of battle, on account of its pre-eminent excellence, orders me out now for a rash act, overwhelmed [lit. helpless] as I am owing to affection for [my] friend (19)

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१ शिबेरिव...रक्षणात्। २ विगतजलद।

पुरुषः—अज्ज एवं सेट्ठिचन्दणदासजीविदप्पदाणपिसुणिदं विसमदसाविपाकणिपडिदं साधु ण सक्कोमि तुमं णिण्णीअ पडिवत्तुं किं सुगिहीदणामहेआ अमच्चरक्खसपादा तुह्मे दिट्ठिआ दिट्ठात्ति। ता करेहि मे पसादं संदेहणिण्णएण। [आर्य एवं श्रेष्ठिचन्दनदासजीवितप्रदानपिशुनितं विषमदशाविपाकनिपतितं साधु न शक्नोमि त्वां निर्णीय प्रतिपत्तुं किं सुगृहीतनामधेया अमात्यराक्षसपादा यूयं दिष्ट्या दृष्टा इति। तत्कुरु मे प्रसादं संदेहनिर्णयेन।]

(इति पादयोः पतति)

राक्षसः—सोऽहमनुभूतभर्तृवंशविनाशः सुहृद्विपत्तिहेतुरनार्यो दुर्गृहीतनामधेयो यथार्थो राक्षसः। Explain

पुरुषः—(सहर्षं पुनः पादयोः पतित्वा) हीमाणहे दिट्ठिआ दिट्ठोसि। [आश्चर्यं दिष्ट्या दृष्टोऽसि।]

राक्षसः—भद्र उत्तिष्ठोत्तिष्ठ। अलमिदानीं कालहरणेन। निवेद्यतां विष्णुदासाय एष राक्षसश्चन्दनदासं मरणान्मोचयतीति।

(इति निस्त्रिंशोऽयमिति ६–१९ पठन्नाकृष्टखड्गः परिक्रामति)

Man—Noble one, I am unable to recognise well for certain you [whose identity is] indicated by the promise to save [lit. the grant of] the life of the merchant Candanadāsa, and undergoing an unfavourable changed condition of life,—whether luckily I am seeing the worthy [lit. the feet of] minister Rākṣasa of auspiciously invoked name [in you]. So, do me favour by clearing [my] doubt.

[*Falls prostrate at his feet*

Rākṣasa—I [am] that [one] who actually witnessed [lit. experienced] the destruction of the dynasty of [his] master, the cause of the calamities of [his] friends, a dishonourable man, of inauspiciously invoked name, a veritable Rākṣasa [significantly so called] !

Man—(*Falling prostrate at his feet again, in joy*) Oh wonder ! Luckily are you seen !

Rākṣasa—Good friend, rise, rise up. Away now with any loss of time. Inform Viṣṇudāsa—' Here would Rākṣasa rescue Candanadāsa from death.'

[*Repeating 'This sword' etc. VI-19, moves about, with sword drawn*]

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१ जीविदरक्खणेण पिसुणिदा विसम...पडिदा ण सक्कणोमि णिच्छिदपदं भणिदुं किं सुगिहीद...। २ दिट्ठथोसि।

पुरुषः—पसीदन्दु अमच्चपादा । अत्थि दाव एत्थ पढमं चन्दउत्तहदएण अज्जसअडदासो वज्झट्ठाणं आणत्तो । सो अ वज्झट्ठाणादो केणवि अवहरिअ देसन्तरं णीदो । तदो चन्दउत्तहदएण कीस एसो प्पमादो किदोत्ति अज्जसअडदासे समुज्जालिदो कोववह्नी घादअजणणिहणेण णिव्वाविदो । तदोपहुदि घादआ जं कंपि गिहिदसत्थं अपुव्वं पुरिसं पिट्ठदो वा अग्गदो वा पेक्खन्ति तदो अत्तणो जीविदं परिरक्खन्ता अप्पमत्ता वैज्झं वावादेन्ति । ता एवं गिहिदसत्थेहिं अमच्चपादेहिं गच्छन्तेहिं सेट्ठिचन्दणदासस्स वहो तुवराइदो होदि । [प्रसीदन्त्वमात्यपादाः । अस्ति तावदत्र प्रथमं चन्द्रगुप्तहतकेनार्यशकटदासो वध्यस्थानमाज्ञप्तः । स च वध्यस्थानात्केनाप्यपहृत्य देशान्तरं नीतः । ततश्चन्द्रगुप्तहतकेन कस्मादेष प्रमादः कृत इत्यार्यशकटदासे समुज्ज्वलितः कोपवह्निर्घातकजननिधनेन निर्वापितः । ततः प्रभृति घातका यं कमपि गृहीतशस्त्रमपूर्वं पुरुषं पृष्ठतो वाग्रतो वा प्रेक्षन्ते तदात्मनो जीवितं परिरक्षन्तोऽप्रमत्ता वध्यं व्यापादयन्ति । तस्मादेवं गृहीतशस्त्रैरमात्यपादैर्गच्छद्भिः श्रेष्ठिचन्दनदासस्य वधस्त्वरायितो भवति । (निष्क्रान्तः)

Man—Please excuse, honourable minister. It just happened that here the noble Sakatadāsa was first ordered by the accursed Candragupta [to be taken] to the place of execution. But he was spirited away from the place of execution by some one and taken to another country. Thereupon the accursed Candragupta laid low [or, extinguished] by the destruction of the hangmen, [his] fire of wrath inflamed against the noble Śakatadāsa at the idea how such a negligence could have been committed. Thenceforward, the hangmen, whenever they see any stranger armed with a weapon, behind [them] or in front [of them], all vigilant, kill the condemned victim [on that spot itself] in order to save [lit. saving] their own lives. Therefore, by the honourable minister going [there] thus armed with a weapon, would be [merely] hastened the death of the merchant Candanadāsa. [*Exit*

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१ पुरुषः—(पादयोर्निपत्य) । २ सअडदासस्स वज्झे आणत्तो । ३ अववाहिदो । ४ वज्झट्ठाणे वज्झं ।

राक्षसः—अहो दुर्बोधश्चाणक्यबटोर्नीतिमार्गः। कुतः। [1]

यदि च शकटो नीतः शत्रोर्मतेन ममान्तिकं
किमिति निहतस्तेन क्रोधाद्वधाधिकृतो जनः।
अथ न कृतकं तादृक्कष्टं कथं नु विभावये-
दिति मम मतिस्तर्कारूढा न पश्यति निश्चयम्॥ २०॥

(विचिन्त्य)

नायं निस्त्रिंशकालः प्रथममिह कृते घातकानां विघाते
नीतिः कालान्तरेण प्रकटयति फलं किं तया कार्यमत्र। [2]
औदासीन्यं न युक्तं प्रियसुहृदि गते मत्कृते चातिघोरां [3]
व्यापत्तिं ज्ञातमस्य स्वतनुमहमिमां निष्क्रयं कल्पयामि॥ २१॥

(इति[4] निष्क्रान्तः)

इति कपटपाशो नाम षष्ठोऽङ्कः।

Rākṣasa—Oh, [how] incomprehensible [is] the conrse of policy of the Cāṇakya chap! How?

If again, Sakata[-dāsa] was brought to my side, with the consent [or, approval] of the enemy, then why were the executioners put to death by him in anger? If [Śakatadāsa's rescue was] not a feint, how could he possibly think about that mean [act of forgery]?—thus my mind given to [lit. mounted on] drawing inferences [or, guess-work] does not see a definite conclusion. (20)

(*Thinking*)

This [is] not the [proper] time for [the use of] the sword, when there would ensue here straightaway (*prathamam*) destruction [of Candanadāsa] caused by the hangmen. [Recourse to] strategy would bear fruit [only] after an interval of time; what use of it here [in the present case]? Indifference [is] not proper, when [my] dear friend has fallen into an extremely terrible fix for my sake. I know [what is the best course for me to follow]—I shall offer this my own body as a ransom [or, purchase price] for him! (21)

[*Exit*

Here ends the Sixth Act called 'False Noose.'

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१ (स्वगतम्) अहो। २ नाटमेलेख्यं। ३ मत्कृतौ चातिघोरां। ४ सङ्ग-मुत्सृज्य निष्क्रान्तः। निष्क्रान्ताः सर्वे।

सप्तमोऽङ्कः ।

(ततः प्रविशति चण्डालो वज्रलोमा)

वज्रलोमा —ओसलेह अज्जा ओसलेह । अवेह माणहे अवेह । [अपसरत
३ आर्या अपसरत । अपेत मनुष्या अपेत]

जइ महह लक्खिदुं शे प्पाणे विहवे कुलं कलत्तं अ ।
ता पलिहलेह विसमं लाआपत्थं सुदूलेण ॥ १ ॥
[यदीच्छत रक्षितुं स्वान् प्राणान् विभवान्कुलं कलत्रं च ।
तत्परिहरत विषमं राजापथ्यं सुदूरेण ॥]

३ अवि अ [अपि च]

होदि पुलिसस्स वाही मलणं वा सेविदे अपत्थम्मि ।
लाआपत्थे उण सेविदे सअलं वि कुलं मलादि ॥ १ ॥
[भवति पुरुषस्य व्याधिर्मरण वा सेवितेऽपथ्ये ।
राजापथ्ये पुनः सेविते सकलमपि कुल म्रियते ॥]

ता जदि ण पदिज्जह ता एह पेक्खह एअं लाआपत्थकालिणं सेट्ठिचन्द-णदासं सउत्तकलत्तं वज्झट्ठाणं णीअमाणं । (आकाशे) अज्जा किं भणह ।

ACT VII

(*Then enter the* Candāla Vajraloman)

Vajraloman—Move away, gentlemen, move away. Get away, fellows [or, men], get away.

If you wish to save your own life, riches, family and wife, then keep off the dangerous hostile attitude towards the king, very far away. (1)

Moreover,

When [something] un-wholesome is taken up, there ensues disease or death for a man; a hostile attitude towards the king being taken up on the other hand, even the whole of the family perishes (2)

Now, if you are not convinced [about the truth of this], then look at this merchant [guild-president] Candanadāsa-

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१ ईमाणहे । २ विस विअ । ३ dropped

अत्थि से कोवि मोक्खोवाओ त्ति । अज्जा अत्थि अमच्चरक्खसस्स घरअणं जइ समप्पेदि । (पुनराकाशे) किं भणह । एसे सलणागदवच्छले अत्तणो जीविदमेत्तस्स कालणे ईदिसं अकज्जं ण कलिस्सदि त्ति । अज्जा तेण हि अवधालेह से सुहं गदिं । किं दाणिं तुह्माणं एत्थ पडिआरविआरेण । [तदपि न प्रतीथ तदत्र प्रेक्षध्वमेनं राजापथ्यकारिणं श्रेष्ठिचन्दनदासं सपुत्रकलत्रं वध्यस्थानं नीयमानम् । ...आर्याः किं भणथ । अस्त्यस्य कोऽपि मोक्षोपाय इति । आर्याः अस्त्यमात्यराक्षसस्य गृहजनं यदि समर्पयति । ...किं भणथ । एष शरणागतवत्सल आत्मनो जीवितमात्रस्य कारणेनेदृशमकार्यं न करिष्यतीति । आर्याः तेन ह्यवधारयतास्य शुभां गतिम् । किमिदानीं युष्माकमत्र प्रतीकारविचारेण ।]

(ततः प्रविशति द्वितीयचण्डालेन बिल्वपत्रेणानुगतो वध्यवेशधारी शूलं स्कन्धेनादाय कुटुम्बिन्या पुत्रेण चानुगम्यमानश्चन्दनदासः)

चन्दनदासः—(सबाष्पम्) हद्धी हद्धी अह्मारिसाणं वि णिच्चं चारित्तभङ्गभीरूणं चोरजणोचिदं मरणं होदि त्ति णमो किदन्तस्स । अह वा ण णिसंसाणं उदासीणेसु इदरेसु वा विसेसोत्थि । तहहि [हा धिक् हा धिक्

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acting in a hostile manner towards the king, with [his] son and wife, being taken to the place of execution. (*Looking up into the sky*) Gentlemen, what do you say—'Is there any way for his release?' Gentlemen, there is [one, viz.] if he surrenders the members of the family of minister Rākṣasa. (*Again looking up into the sky*) What do you say—'This one, affectionate towards those come [to him] for protection, would not do such a foul deed, for the sake of his mere life.' Gentlemen, in that case, know for certain [there would be] a happy fate for him. What [is the use] of your thinking of any counter-measures now?

(*Then enter* Candanadāsa, *accompanied by another* Caṇḍāla Bilvapatra, *wearing the dress of a condemned criminal, with the stake on his shoulder, and followed by his wife and son*)

Candanadāsa—(*With tears*) Alas, fie! Alas, fie! A bow to Death that there should be a death fit for thieves, even for persons like us who are constantly afraid of swerving from

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१ असुहं । २ कुटुम्बिनी । ३ अह्मारिसाण वि कुले णिच्चं चारित्तभङ्गभीरूणं ।...किदन्तस्स ॥

अस्माद्दृशानामपि नित्यं चारित्रभङ्गभीरूणां चोरजनोचितं मरणं भवतीति नमः कृतान्ताय । अथवा न नृशंसानामुदासीनेष्वितरेषु वा विशेषोऽस्ति । तथाहि]

मोत्तूण आमिसाइं मरणभएण तिणेहिं जीअन्तम् ।
वाहाणं मुद्धहरिणं हन्तुं को णाम णिव्बन्धो ॥ ३ ॥

[मुक्त्वामिषाणि मरणभयेन तृणैर्जीवन्तम् ।
व्याधानां मुग्धहरिणं हन्तुं को नाम निर्बन्धः ॥ ३ ॥]

(समन्तादवलोक्य) भो पिअवअस्स विह्णुदास कहं पडिवअणं वि ण मे पडिवज्जसि । अह वा दुल्लहा ते क्खु माणुसा जे एद्दसिस काले दिट्ठिवहे वि चिट्ठन्ति । (सबाष्पम्) एदे अह्मापिअवअस्सा अंसुपादमेत्तकेण किदपदीआरा स्वसरीरेहिं कहंवि णिवत्तमाणा परिवड्ढमाणसोअदीणवअणा वाहगुरुआए दिट्ठीए मं अणुगच्छन्दि । [भो प्रियवयस्य विष्णुदास कथं प्रतिवचनमपि न मे प्रतिपद्यसे । अथवा दुर्लभास्ते खलु मानुषा य एतस्मिन्काले दृष्टिपथेऽपि तिष्ठन्ति ।... एतेऽस्माकं प्रियवयस्या अश्रुपातमात्रेण कृतप्रतीकाराः स्वशरीरैः कथमपि निवर्तमानाः परिवर्धितशोकदीनवदना बाष्पगुरुकया दृष्ट्या मामनुगच्छन्ति ।] (इति परिक्रामति)

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the righteous course of life! Or rather, [in the eyes] of cruel people, there is no distinction between those who are indifferent [or, passive] and those who are otherwise [that is, active]. Thus

Why indeed [is there] the earnest desire [in the case] of hunters to kill the innocent [harmless] deer living on blades of grass through fear of death, leaving alone flesh? (3)

(*Looking all round*) O dear friend Visnudāsa, how do you not give me even a word in reply? Or, rare [lit. difficult to secure] *indeed* [are] *those persons who even stand within* sight at such a time! (*With tears*) Here our dear friends counter-acting merely by shedding tears, returning with great difficulty [only] with their bodies, with their faces pitiable with increasing grief, are following me with [their] glances laden with tears. [*Moves about*

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१ चन्दनदासः—(सबाष्पम्) ।

बिल्वपत्रः—अज्ज चन्दणदास आअदोसि वज्झट्ठाणं ता विसज्जेहि घरअणम् । [आर्य चन्दनदास आगतोऽसि वध्यस्थानं तद्विसर्जय गृहजनम् ।]

चन्दनदासः—कुटुम्बिणि णिवत्तेहि संपदं सपुत्ता । ण जुत्तं क्खु अदोवरं अणुगच्छिदुम् । [कुटुम्बिनि निवर्तस्व सांप्रतं सपुत्रा । न युक्तं खल्वतःपरमनुगन्तुम् ।]

कुटुम्बिनी—(सबाष्पम्) परलोअं पत्थिदो अज्जो ण देसन्तरं । [परलोकं प्रस्थित आर्यो न देशान्तरम् ।]

चन्दनदासः—अज्जे अअं मित्तकज्जेण मे विणासो ण उण पुरिसदोसेण । ता अलं विसादेण । [आर्ये अयं मित्रकार्येण मे विनाशो न पुनः पुरुषदोषेण । तदलं विषादेन ।]

कुटुम्बिनी—अज्ज जइ एवं ता दाणिं अकालो कुलजणस्स णिवत्तिदुम् । [आर्य यद्येवं तदिदानीमकालः कुलजनस्य निवर्तितुम् ।]

चन्दनदासः—अह किं ववसिदं कुडुम्बिणीए । [अथ किं व्यवसितं कुटुम्बिन्या ।]

कुटुम्बिनी—भत्तुणो चलणे अणुगच्छन्तीए अप्पाणुग्गहो होदुत्ति । [भर्तुश्चरणावनुगच्छन्त्या आत्मानुग्रहो भवत्विति ।]

Bilvapatra—Noble Candanadāsa, you have reached the place of execution. So dismiss [your] family-members.

Candanadāsa—*Dear wife*, return now with the son. [It is] not proper to follow [me] any further.

Wife—(*With tears*) My lord has started for the other world, not for another country.

Candanadāsa—Lady, this my death [is] due to [my] duty towards a friend, not again due to a personal crime. So, away with dejection.

Wife—My lord, if it [is] so, then now [is] the wrong time for nobly-born persons to return.

Candanadāsa—Now, what has been resolved upon by my lady ?

Wife—That myself should be favoured by following [in death] the feet of my lord.

१ अज्जे । २ अज्जे...विसादेण dropped. ३ कुलवहूजणस्स । ४ अज्जाए ।

चन्दनदासः—अज्जे दुव्ववसिदं एदं । तुए अअं पुत्तेओ असुणिदलोअसंववहारो बालो अणुगेह्णिदव्वो । [आर्ये दुर्व्यवसितमिदम् । त्वयायं पुत्रकोऽश्रुतलोकसंव्यवहारो बालोऽनुगृहीतव्यः ।]

कुटुम्बिनी—अणुगिह्णन्दु णं पसण्णाओ कुलदेवदाओ । जाद पुत्तअ पत पच्छिमेसु पिदुणो पादेसु । [अनुगृह्णन्त्वेनं प्रसन्ना देवताः । जात पुत्रक पत पश्चिमयोः पितुः पादयोः ।]

पुत्र.—(पादयोर्निपत्य) ताद किं दाणिं मए तादविरहिदेण अणुचिट्ठिदव्वम् । [तात किमिदानीं मया तातविरहितेनानुष्ठातव्यम् ।]

चन्दनदासः—पुत्त चाणक्कविरहिदे देसे वसिदव्वम् । [पुत्र चाणक्यविरहिते देशे वस्तव्यम् ।]

बिल्वपत्रः—अज्ज चन्दणदास णिखादे शूले ता सज्जो होहि । [आर्य चन्दनदास निखातः शूलस्ततसज्जो भव ।]

कुटुम्बिनी—अज्जा परित्ताअध परित्ताअध । [आर्या. परित्रायध्वं परित्रायध्वम् ।]

Candanadāsa—Lady, this [is] a bad resolve. By you should be looked after [lit. favoured] this dear boy, [who is but] a child who is not well-versed in the affairs of the world.

Wife—May the family-deities, well-disposed [towards him] favour him. Dear one, [my] little boy, fall at the feet of [your] father for the last time [lit last feet]

Boy—(*Falling prostrate at the feet*) Papa, what should be done now by me bereft of [my] father ?

Candanadāsa—You should stay in a country void of Cāṇakya.

Bilvapatra—Noble Candanadāsa, the stake has been planted So, be ready.

Wife—Gentlemen ! Help, help !

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१ कुमारो । २ देवदाओ । ३ अपच्छिमं ।

चन्दनदासः—अज्जे अह किं एत्थ आक्कंन्दसि । सग्गं गदाणं दाव देवा दुक्खिअं परिअणं अणुकम्पन्दि । अण्णं अ मित्तकज्जेण मे विणासो ण २ अजुत्तकज्जेण । ता किं हरिसट्ठाणे वि रोदीअदि । [आर्ये अथ किमत्राक्रन्दसि । स्वर्गं गताना तावद्देवा दुःखित परिजनमनुकम्पन्ते । अन्यच्च मित्रकार्येण मे विनाशो नायुक्तकार्येण । तत्किं हर्षस्थानेऽपि रुद्यते ।]

वज्रलोमा—अले विल्लपत्त गेह्न चन्दणदासं । सअं एव्व घलअणो गमिस्सदि । [अरे बिल्वपत्र गृहाण चन्दनदासम् । स्वयमेव गृहजनो गमिष्यति ।]

बिल्वपत्रः—अले वज्जलोमा एसे गेह्णामि । [अरे वज्रलोमन् एष गृह्णामि ।] ४

चन्दनदासः—भद्द मुहुत्तं चिट्ठ जाव पुत्तअं परिस्सआमि । (पुत्रं परिष्वज्य मूर्ध्न्याघ्राय ।) जाद अवस्सं भविदव्वे विणासे मित्तकज्जं समुव्वहमाणो विणासमणुभवामि । [भद्र मुहूर्तं तिष्ठ यावत्पुत्रकं परिष्वजे । ... ५ जात अवश्य भवितव्ये विनाशे मित्रकार्यं समुद्वहमानो विनाशमनुभवामि ।]

पुत्रः—ताद किं एदं वि भणिदव्वं । कुलधम्मो क्खु एसो अह्माणं । [तात किमेतदपि भणितव्यम् । कुलधर्मः खल्वेषोऽस्माकम् ।]

Candanadāsa—Lady, now why should you be crying? The gods, for the matter of that, take pity upon the distressed people of those who have gone to heaven. And further, my destruction [is] due to [my] duty towards a friend, not due to a personal crime. So, why should you be weeping instead of rejoicing?

Vajraloman—O Bilvapatra, take hold of Candanadāsa; the family-members would go away of their own accord.

Bilvapatra—O Vajraloman, here I take hold [of him].

Candanadāsa—Good friend, just wait till I embrace [my] dear boy. (*Embracing the son, smelling him on the head*) Dear child, death being inevitable, I am experiencing it, while carrying out [my] duty towards a friend.

Son—Papa, is even this required to be told? This indeed [is] our family custom.

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१ सग्गं गदा क्खु ते देवा णन्दा जे दुक्खिदं । २ अण्णं...रोदीअदि dropped. ३ विल्लवत्ता । ४ सन्तआमि । ५ विणासमणुभवेहि । ६ (इति पादयोः पतति)

वज्रलोमा—अले गेह्ण एणं। [अरे गृहाणेनम् ।] (चण्डालौ गृहीतश्चन्दनदासम्)

५७ कुटुम्बिनी—(सोरस्ताडम्) अज्जा परित्ताअध परित्ताअध । [आर्याः परित्रायध्वं परित्रायध्वम् ।]

(प्रविश्य पटाक्षेपेण) राक्षसः— भवति न भेतव्यम् । भो भोः

६० शूलायतनाः न खलु व्यापादयितव्यश्चन्दनदासः ।

येन स्वामिकुलं रिपोरिव कुलं दृष्टं विनश्यत्पुरा
मित्राणां व्यसने महोत्सव इव स्वस्थेन येन स्थितम् ।
आत्मा यस्य वधाय वः परिभवक्षेत्रीकृतोऽपि प्रिय-
स्तस्येयं मम मृत्युलोकपदवी वध्यस्रगाबध्यताम् ॥ ४ ॥

चन्दनदासः—(सबाष्पं विलोक्य) अमच्च किं एदं । [अमात्य किमिदम् ।]

राक्षसः—त्वदीयसुचरितैकदेशस्यानुकरणं किलैतत् ।

Vajraloman—Oh, take hold of him.

[*Both the* Candālas *take hold of* Candanadāsa

Wife—(*Beating her bosom*) Gentlemen ! Help, help !

(*Entering, tossing aside the curtain*),

Rākṣasa—Lady, fear not Oh you hangmen [or, stakemen] ! You shall not indeed kill Candanadāsa.

Let this garland to be worn by the condemned criminal, the path [leading] to the world of death, be put round the neck of me,—that I, by whom was formerly witnessed [my] master's family perishing, as though it were the enemy's family, who remained quite unconcerned [or, at ease enjoying himself] at the suffering of friends as though at a great festivity, and for whom [his] life [lit soul], although subjected to ignominy, is dear, [merely] for your destruction. (4)

Candanadāsa—(*With tears, beholding*) Minister, what [is] this ?

Rākṣasa—Just an imitation of a bit of your noble action [or, conduct].

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१ न भेतव्यम् । २ यस्य च वध्नानापरिभव... । ३ किलैतत् dropped.

चन्दनदासः—अमच्च सव्वं वि इमं पआसं णिप्फलं करन्तेण तुए किं अणुचिट्ठिदं। [अमात्य सर्वमपीमं प्रयासं निष्फलं कुर्वता त्वया किमनुष्ठितम्।]

राक्षसः—सखे स्वार्थ एवानुष्ठितः। कृतमुपालम्भेन। भद्र निवेद्यतां दुरात्मने चाणक्याय।

वज्रलोमा—किं त्ति। [किमिति।]

राक्षसः—

दुष्कालेऽपि कलावसज्जनरुचौ प्राणैः परं रक्षता
नीतं येन यशस्विनातिलघुतामौशीनरीयं यशः।
बुद्धानामपि चेष्टितं सुचरितैः क्लिष्टं विशुद्धात्मना
पूजार्होऽपि स यत्कृते तव गतो वध्यत्वमेषोऽस्मि सः॥ ५ ॥

वज्रलोमा—अले विल्लपत्त तुमं दाव चन्दणदासं गेह्णिअ इह एदस्स मसाणपादपस्स छाआए मुहुत्तं चिट्ठ जाव हगे अज्जचाणक्कस्स णिवेदेमि गिहिदो

Candanadāsa—Minister, what are you doing, [thus] rendering fruitless even the whole of this effort [of ours]?

Rākṣasa—Friend, I have arranged for [my] self-interest itself. Away with blaming [me]. My good friend, inform the villain Cāṇakya—

Vajraloman—What [is it]?

Rākṣasa—

Here am I he, for whose sake this one [Candanadāsa] became *liable to be killed* by you, although worthy to be worshipped,—[Candanadāsa] by whom, the illustrious one, has been completely thrown into the shade [or, made to look very small] the glory of Śibi, by saving another at the cost of [lit by, his own] life, in these bad times,—in the Kali age—with the tastes of people become depraved, [and] by whom of pure soul, has been surpassed [or, eclipsed] by [his] noble deeds, even the course of conduct [or, act] of the Buddha [saints] (5)

Vajraloman—O Bilvapatra, you just taking hold of Candanadāsa, wait for a while under the shade of this tree

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१ स्वार्थ एव (स्वार्थप्रधानो) हि जीवलोकः।

अमच्चरक्खसो त्ति । [अरे बिल्वपत्र त्वं तावच्चन्दनदासं गृहीत्वैतस्य श्मशानपादपस्य छायायां मुहूर्तं तिष्ठ यावदहमार्यचाणक्याय निवेदयामि गृहीतोऽमात्यराक्षस इति ।]

बिल्वपत्र—अले वज्जलोमा एव होदु । [अरे वज्रलोमन् एव भवतु ।]

(इति सपुत्रदारेण चन्दनदासेन सह निष्क्रान्तः)

वज्रलोमा—एदु अमच्चो । (राक्षसेन सह परिक्रम्य) अत्थि एत्थ कोवि णिवेदेह[1] दाव णन्दकुलणगकुलिसस्स मोलिअकुलपडिट्ठावकस्स अज्जचाणक्कस्स । [एत्वमात्यः । अस्त्यत्र कोऽपि निवेदयत तावन्नन्दकुलनगकुलिशस्य मौर्यकुलप्रतिष्ठापकायार्यचाणक्याय ।]

राक्षसः—(स्वगतम्) एतदपि नाम श्रोतव्यम् ।

वज्रलोमा—एसो अज्जणीदिसंजमिदबुद्धिपुलिसआले[2] गिहीदे अमच्चरक्खसेत्ति । [एष आर्यनीतिसंयमितबुद्धिपुरुषकारो गृहीतोऽमात्यराक्षस इति ।]

(ततः प्रविशति जवनिकावृतशरीरो मुखमात्रदृश्यश्चाणक्यः)

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in the cemetery, while I report to the revered Canakya that minister Raksasa has been captured

Bilvapatra—O Vajraloman let [it] be so

[*Exit with* Candanadasa *accompanied by his wife and son*

Vajraloman—This way, Minister (*Moving about with* Raksasa) Is there any body here? Report to the revered Cānakya — the thunderbolt to the mighty mountains [Kulaparvatas] in the form of the Nanda family, [and] the founder of the Maurya family—

Rākṣasa—(*To himself*) Even this indeed have I got to hear!

Vajraloman—Here is captured minister Rākṣasa whose intelligence and manly valour has been circumscribed by the policy of the Revered one.

(*Then enter* Cānakya, *his face only visible the rest of the body being covered with a mantle*)

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१ के एत्थ दुवालिआण णिवेदेह । २ णीदिणिग्गलिदबुद्धिविहवे ।

चाणक्यः—भद्र कथय कथय ।

केनोत्तुङ्गशिखाकलापकपिलो बद्धः पटान्ते शिखी
पाशैः केन सदागतेरगतिता सद्यः समापादिता ।
केनानेकपदानवासितसटः सिंहोऽर्पितः पञ्जरे
भीमः केन च नैकनक्रमकरो दोर्भ्यां प्रतीर्णोऽर्णवः ॥ ६ ॥

वज्रलोमा—णं णीदिणिउणबुद्धिणा अज्जेण । [ननु नीतिनिपुणबुद्धिनार्येण ।]

चाणक्यः—मा मैवम् । नन्दकुलविद्वेषिणा दैवेनेति ब्रूहि ।

राक्षसः—(स्वगतम्) अयं दुरात्मा अथवा महात्मा कौटिल्यः ।

आकरः सर्वशास्त्राणां रत्नानामिव सागरः ।
गुणैर्न परितुष्यामो यस्य मत्सरिणो वयम् ॥ ७ ॥

Cāṇakya—My good friend, tell, tell—

By whom has been tied up fire tawny with the mass of flames blazing high, in the skirt of [his] garment? By whom has been brought about suddenly motionlessness for the [ever-moving] wind by means of nooses? By whom has been caught in a cage the lion with [his] mane rendered fragrant by the ichor of elephants? By whom again has been crossed with [his] arms the frightful ocean full of many crocodiles and sharks [or, fishes]? (6)

Vajraloman—Surely by the Revered one with [his] intellect proficient in statesmanship.

Cāṇakya—No, not so. Say [rather]—by Fate hating the Nanda family.

Rākṣasa—(*To himself*) Here [is] Kauṭilya—[is he] a villain or a noble man?

The mine of all sciences [Śāstras], like the ocean, of gems, with whose merits we, being jealous, are not quite satisfied. (7)

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१ पटान्तेऽनलः । २ समापादिता । ३ सर्वशास्त्राणां ।

चाणक्यः—(विलोक्य सहर्षं स्वगतम्) अये अयमसावमात्यराक्षसः। येन महात्मना

गुरुभिः कल्पनाक्लेशैर्दीर्घजागरहेतुभिः।
चिरमायासिता सेना वृषलस्य मतिश्च मे ॥ ८ ॥

(जवनिकामपनीयोपसृत्य च) भो अमात्यराक्षस विष्णुगुप्तोऽहमभिवादये।

राक्षसः—(स्वगतम्) अमात्य इति लज्जाकरमिदानीं विशेषणम्।
[3](प्रकाशम्) विष्णुगुप्त न मां चण्डालस्पर्शदूषितं स्प्रष्टुमर्हसि।

चाणक्यः—अमात्यराक्षस नेमौ चाण्डालौ। अयं खलु दृष्टपूर्व एव भवता सिद्धार्थको नाम राजपुरुषः[4]। योऽप्यसौ द्वितीयः सोऽपि समिद्धार्थको नाम राजपुरुष एव। शकटदासोऽपि तपस्वी स तादृशं कपटलेखमजानन्नेव मया लेखितः।

राक्षसः—(स्वगतम्) दिष्ट्या शकटदासं प्रत्यपनीतो विकल्पः।

Cānakya—(*Beholding, with joy, to himself*) Ah! Here is that minister Rākṣasa, by whom, the magnanimous one,

were worried for a long time, the army of Vrsala and the brains of mine, with the arduous troubles of laying out schemes which caused prolonged wakefulness (8)

(*Removing the screen of the mantle, and approaching*) O minister Rāksasa, I, Visnugupta, salute [you]

Rākṣasa—(*To himself*) 'Minister'—this [is] now a humiliating epithet (*Aloud*) Visnugupta, please do not touch me polluted [as I am] with the touch of Candālas.

Cānakya—Minister Rākṣasa, these [two are] not Candālas. This one indeed [is] a king's officer by name Siddhārthaka whom you have already met. As regards the second one, he also [is] a king's officer by name Samiddhārthaka. Poor Śakaṭadasa also was made to write by me the forged letter of that type without his being aware of it.

Rākṣasa—(*To himself*) Thank God! [My] suspicion about Sakaṭadāsa has been removed!

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१ विष्णुगुप्तोऽभिवाद्यते। २ श्वपाकस्पर्श। ३ नाय श्वपाकः। ४ येन व्याजसौहार्दमुत्पाद्य तादृशः कपटलेखमजानन्नेव लेखितस्तपस्वी शकटदासः। योऽप्यसौ... राजपुरुष एव।

चाणक्यः—किं बहुना । एष संक्षेपतः कथयामि । ५

भृत्या भद्रभटादयः स च तथा लेखः स सिद्धार्थक-
स्तच्चालंकरणत्रयं स भवतो मित्रं भदन्तः किल ।
'जीर्णोद्यानगतः स चार्तपुरुषः क्लेशः स च श्रेष्ठिनः
'सर्वोऽसौ (इत्यर्द्धोक्ते लज्जां नाटयन्)
वृषलस्य वीर भवता संयोगमिच्छोर्नयः ॥ ९ ॥

तदयं वृषलस्त्वां द्रष्टुमिच्छति । पश्यैनम् ।

राक्षसः—(स्वगतम्) का गतिः । एष पश्यामि ।

(ततः प्रविशति राजा विभवतश्च परिवारः) ३

राजा—(स्वगतम्) विनैव युद्धादार्येण जितं दुर्जयं परबलमिति लज्जित एवास्मि । मम हि

Cāṇakya—Why [say] more? Here shall I tell in brief [or, summarise]—

The servants Bhadrabhata and others, and that letter of that sort, that Siddhārthaka, those three [sets of] ornaments, that your so-called friend Bhadanta, and that man met in the old garden as well, and that torture of the merchant—all this [was due to] my (*with this half-said, gesticulating modesty*) policy, [O] hero, [I] being desirous of [bringing about] union of Vrsala with you! (9)

Now, here is Vrsala wishing to see you. See him.

Rākṣasa—(*To himself*) What [other] course? Here [shall] I see [him].

(*Then enter the King, with the attendants following according to rank*)

King—(*To himself*) I am indeed ashamed that the invincible hostile army was subjugated by the Revered one even without a fight. For in the case of my

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१ सर्वे मे । सर्वोऽयं । २ इत्य...dropped. ३ द्रष्टुमागच्छति ।

फलयोगमवाप्य सायकानामनियोगेन विलक्षतां गतानाम् ।
स्वशुचेव भवत्यधोमुखानां निजतूणीशयनव्रतप्रतिष्ठा ॥१०॥

अथवा

विगुणीकृतकार्मुकोऽपि जेतुं भुवि जेतव्यमसौ समर्थ एव ।
स्वपतोऽपि ममेव यस्य तन्त्रे गुरवो जाग्रति कार्यजागरूकाः ॥११॥

(चाणक्यमुपसृत्य) आर्य चन्द्रगुप्तः प्रणमति ।

चाणक्यः—वृषल संपन्नास्ते सर्वाशिषः । अयममात्यराक्षसः प्राप्तः । तद-
९ भिवादयस्वात्रभवन्तममात्यमुख्यम् ।

राक्षसः—(स्वगतम्) योजितोऽनेन संबन्धः ।

राजा—(राक्षसमुपसृत्य) आर्य चन्द्रगुप्तोऽभिवादयते ।

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arrows, there is the permanent vow of lying idle [lit. sleeping] in their own quivers, with their faces downcast, as though through their own grief—[the arrows] feeling ashamed for not being used, [and still] securing contact with the fruit [also, possessing iron tips] (10)

Or,

Although with [his] bow unstrung, he is quite able to conquer what is fit to be conquered on the earth, in the case of whom, although sleeping [that is, doing nothing], as in my case, preceptors [or elders] are keeping awake, vigilant to [their] business as regards the administration of the kingdom. (11)

(*Approaching* Cāṇakya) Revered one, Candragupta salutes [you]

Cāṇakya—Vṛsala, all your coveted things have been secured. Here has minister Rākṣasa arrived So, salute the honourable eminent minister [*or, prime-minister*].

Rākṣasa—(*To himself*) He has arranged for the relationship!

King—(*Approaching* Rākṣasa) Noble one, Candragupta salutes [you].

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१ सायकाना विधियोगेन । २ मतानाम् । ३ स्वशुचैव । ४ व्रतं प्रतुष्टे । ५ चन्द्रगुप्तोऽभिवाद्यते । ६ मदीयाशिषः । ७ अय...प्राप्तः dropped. ८...मात्यराक्षसम् । ९ The whole line dropped.

राक्षसः—(विलोक्य स्वगतम्) अये चन्द्रगुप्तः । य एषः

बाल एव हि लोकेऽस्मिन्संभावितमहोदयः ।
क्रमेणारूढवान् राज्यं यूथैश्वर्यमिव द्विपः ॥ १२ ॥

(प्रकाशम्) राजन्विजयस्व ।

राजा—आर्य

जगतः किं न विजितं मयेति प्रविचिन्त्यताम् ।
गुरौ षाड्गुण्यचिन्तायामार्ये चार्ये च जाग्रति ॥ १३ ॥

राक्षसः—(स्वगतम्) स्पृशति मां भृत्यभावेन कौटिल्यशिष्यः । अथवा विनय एवैष चन्द्रगुप्तस्य । मत्सरस्तु मे विपरीतं कल्पयति । सर्वथा स्थाने यशस्वी चाणक्यः । कुतः । [1]

द्रव्यं जिगीषुमधिगम्य जडात्मनोऽपि
नेतुर्यशस्विनि पदे नियता प्रतिष्ठा ।

Rākṣasa—(*Beholding, to himself*) Ah! Candragupta! He, who

had [his] exalted prosperity anticipated in this world, even when he was a boy, has gradually secured sovereignty, like an elephant the leadership of the herd [of elephants] (12)

(*Aloud*) Be victorious, King!

King—Noble one,

Just ponder over—what has not been conquered by me, of the world, when the Revered preceptor and the Noble one [yourself] are keeping awake over the consideration of the six expedients ? (13)

Rākṣasa—(*To himself*) The disciple of Kautilya invests me with the status of a servant [or, treats me, in the capacity of a servant] Or, this is but the modesty of Candragupta; my envy on the other hand understands it otherwise. Any way rightly [is] Canakya victorious. How?

Having secured [that is, working for] an ambitious [or, energetic] right sort of person [king,] a minister [or, controller], although dull-witted, gets firmly established in a glorious position; securing an improper person, on

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१ कार्येषु जाग्रति ।

अद्रव्यमेत्य तु विशुद्धनयोऽपि मन्त्री
शीर्णाश्रयः पतति कूलजवृक्षवृत्त्या ॥ १४ ॥

चाणक्यः—अमात्यराक्षस अपीष्यते चन्दनदासस्य जीवितम् ।

राक्षसः—भो विष्णुगुप्त कः संदेहः ।

१ चाणक्यः—अमात्यराक्षस अगृहीतशस्त्रेण भवतानुगृह्यते वृषल इत्यतः संदेहः । तद्यदि सत्यमेव चन्दनदासस्य जीवितमिष्यते ततो गृह्यतामिदं शस्त्रम् । [3]

२ राक्षसः—भो विष्णुगुप्त मा मैवम् । अयोग्या वयमस्य विशेषतस्त्वया गृहीतस्य ग्रहणे ।

चाणक्यः—अमात्यराक्षस योग्योऽहमयोग्यो भवानिति कथमेतत् ।

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the other hand, a minister although planning in a scientifically correct way, falls down, with [his] resort shattered, in the manner of a tree grown on the bank [of a river] (14)

Cāṇakya—Minister Rākṣasa, do you wish that Candanadāsa should live?

Rākṣasa—O Visnugupta, what doubt [about it]?

Cāṇakya—Minister Rākṣasa, there [is some] doubt because Vrsala is being favoured by your honour without taking the sword [that is, we do not know whether you would accept the ministership] So, if you are sincerely desirous that Candanadāsa should live, then accept this sword [or, weapon].

Rākṣasa—O Visnugupta, no, not so We [are] unfit, and specially so, for taking [the sword, the office] what had been taken by you.

Cāṇakya—Minister Rākṣasa, 'I am fit and you are not fit'—how [could] it [be]?

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१ अमात्य...संदेहः dropped. २ यद्येवं चन्दनदासस्य । ३ (राक्षसश्चिन्तयति) चाणक्यः—तपोवनं यामि विहाय मौर्यं त्वां चाधिकारे ह्यधिकृत्य मुख्यम् । त्वयि स्थिते वाक्पतिवत् सुबुद्धौ भुनक्तु गामिन्द्र इवैष चन्द्रः ॥

अश्वैः सार्द्धमजस्रदत्तकविकैः क्षामैरशून्यासनैः
स्नानाहारविहारपानशयनस्वेच्छासुखैर्वर्जितान् ।
माहात्म्यात्तव पौरुषस्य मतिमन्दृप्तारिदर्पच्छिदः
पश्यैतान्परिकल्पनाव्यतिकरप्रोच्छूनवंशान्गजान् ॥ १५ ॥

अथवा किं बहुना । न खलु भवतः शस्त्रग्रहणमन्तरेण चन्दनदासस्य जीवितमस्ति ।

राक्षसः—(स्वगतम्)

नन्दस्नेहगुणाः स्पृशन्ति हृदयं भृत्योऽस्मि तद्विद्विषां
ये सिक्ताः स्वयमेव वृद्धिमगमंश्छिन्नास्त एव द्रुमाः ।
शस्त्रं मित्रशरीररक्षणकृते व्यापारणीयं मया
कार्याणां गतयो विधेरपि नयन्त्याज्ञाकरत्वं चिरात् ॥ १६ ॥

Look at these elephants, with [their] spines swollen on account of the contact with the [war-] equipment, who are denied [or, deprived of] the pleasures of bath, feed, sport, drink and sleep at will, along with the horses, with bridles ceaselessly put on, emaciated and never without the saddles—[all this], O talented one, [is] due to the greatness of your prowess that breaks down the pride of proud enemies. (15)

Or, why [say] more? Not indeed would Candanadāsa live without your taking up the sword.

Rākṣasa—(*To himself*)

The qualities, affection [etc.] of the Nandas impress [my] heart; I am [to be now] the servant of their enemies. The trees which watered personally by myself grew up, are all simply cut off. The weapon is to be wielded [or, employed] by me for the sake of saving the person of [my] friend. The courses of events make even fate obedient to [their] behests after a long time [or, make one obey the dictates of fate, may be after a long time] (16)

१ दत्तरिकाक्षामैः । २ (स्वगतम्) and verse 16 dropped.

(प्रकाशम्) विष्णुगुप्त नमः सर्वकार्यप्रतिपत्तिहेतवे सुहृत्स्नेहाय। का गतिरेष प्रह्वोऽस्मि।

चाणक्यः—(सहर्षं शस्त्रमर्पयित्वा) वृषल वृषल अमात्यराक्षसेनेदानीमनुगृहीतोऽसि। दिष्ट्या वर्द्धते भवान्।

राजा—आर्यप्रसाद एव चन्द्रगुप्तेनानुभूयते।

(प्रविश्य) पुरुषः—जेदु अज्जो। एसो क्खु भद्दभडभाउराअणप्पमुहेहिं संजमिदकलचलणो मलअकेदू पडिहारभूमिं उवट्ठाविदो। एदं सुणिअ अज्जो प्पमाणम्। [जयत्यार्यः। एष खलु भद्रभटभागुरायणप्रमुखैः संयमितकरचरणो मलयकेतुः प्रतिहारभूमिमुपस्थापितः। इदं श्रुत्वा आर्यः प्रमाणम्।]

चाणक्यः—भद्र निवेद्यताममात्यराक्षसाय। सोऽयमिदानीं जानीते।

राक्षसः—(स्वगतम्) कथं दासीकृत्य मामिदानीं विज्ञापनायां मुखरीकरोति कौटिल्यः। का गतिः। (प्रकाशम्) राजन् चन्द्रगुप्त विदितमेव ते

(*Aloud*) Visnugupta, a bow to the affection for a friend, the cause of accepting [that is, which makes one accept] any thing whatsoever. What [other] course? Here am I submissive.

Cāṇakya—(*With joy, presenting him the sword*) Vrsala, Vrsala! You are now favoured by minister Rāksasa. I offer my congratulations to your honour.

King—This is [but] the favour of the Revered one that is being enjoyed by Candragupta.

(*Entering*) Man—Victory to the Revered one! Here has Malayaketu been brought at the door, with [his] hands and feet fettered by Bhadrabhaṭa, Bhāgurāyana and others. On hearing this, the Revered one [is] the authority [to order what should be done in the matter]

Cāṇakya—My good friend, report to minister Rāksasa. It [is] he now who knows [that is, is in charge of the matter].

Rākṣasa—(*To himself*) What! Having made me a servant, Kautilya now wants me to speak out for giving the order. What [other] course? (*Aloud*) King Candragupta,

१ भो विष्णुगुप्त प्रह्वोऽस्मि। नमः...स्नेहाय। २ अमात्यराक्षसेन गृहीतशस्त्रेणानुगृहीतो दिष्ट्या। ३ जेदु देवो। ४ एदं...dropped. ५ राजन् विदितमेवैतद यथा।

यथा वयं मलयकेतौ कंचित्कालमुषितास्तत्परिरक्ष्यन्तामस्य प्राणाः ।

(राजा चाणक्यमुखमवलोकयति)

चाणक्यः—वृषल प्रतिमानयितव्योऽमात्यराक्षसस्य प्रथमः प्रणयः। (पुरुषं प्रति) भद्र अस्मद्वचनादुच्यन्तां भद्रभटप्रमुखा अमात्यराक्षसेन विज्ञापितो देवश्चन्द्रगुप्तः प्रयच्छति मलयकेतवे पित्र्यमेव विषयम् । अतो गच्छन्तु भवन्तः सहानेन । प्रतिष्ठिते चास्मिन्पुनरागन्तव्यमिति ।

पुरुषः—जं अज्जो आणवेदि । [यदार्य आज्ञापयति ।] (इति परिक्रामति)

चाणक्यः—भद्र तिष्ठ तिष्ठ । अपरं च वक्तव्यो दुर्गपालो विजयपालः । अमात्यराक्षसलाभेन सुप्रीतश्चन्द्रगुप्तः समाज्ञापयति य एष श्रेष्ठी चन्दनदासः स पृथिव्यां सर्वनगरश्रेष्ठिपदमारोप्यतामिति । अपि च विना हस्त्यश्वं क्रियतां सर्वमोक्ष इति । अथवामात्यराक्षसे नेतरि किमस्माकं प्रयोजनमिदानीम् ।

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it is already known to you that we had been staying with Malayaketu for some time; so, let his life be spared.

[*The* King *looks up to* Cāṇakya's *face*

Cāṇakya—Vrsala, the first request from Rākṣasa ought to be complied with (*To the* Man) Good friend, say to Bhadrabhaṭa and others in our name:-His Majesty Candragupta, as requested by minister Rākṣasa, presents Malayaketu with [his] same ancestral kingdom. So, you should go with him. After he is installed [on the throne] you should come back.

Man—As the Revered one commands. [*Moves about*

Cāṇakya—My good friend, stay, stay. And further say to Vijayapāla, the fort-commandant :—Candragupta well pleased at the acquisition of minister Rākṣasa orders [as follows]—As regards the merchant Candanadāsa, he should be appointed to the post of Merchant-in-chief in all the cities in the kingdom [lit. on the earth]; and again, let there be release for all, barring [war-] elephants and horses. Or rather, with minister Rākṣasa at the helm of affairs, what need now of us ?

विना वाहनहस्तिभ्यो मुच्यतां सर्वबन्धनम् ।
पूर्णप्रतिज्ञेन मया केवलं बध्यते शिखा ॥ १७ ॥

पुरुषः—जं अज्जो आणवेदि। [यदार्य आज्ञापयति।] (इति निष्क्रान्तः)

चाणक्यः—भो राजन् चन्द्रगुप्त भो अमात्य राक्षस उच्यतां किं वां भूयः ३ प्रियमुपकरोमि.।

राजा—किमतः परमपि प्रियमस्ति ।

राक्षसेन समं मैत्री राज्ये चारोपिता वयम् ।
नन्दाश्चोन्मूलिताः सर्वे किं कर्तव्यमतः प्रियम् ॥ १८ ॥

राक्षसः—तथापीदमस्तु । (भरतवाक्यम्)

वाराहीमात्मयोनेस्तनुमवनविधावास्थितस्यानुरूपां
यस्य प्राग्दन्तकोटिं प्रलयपरिगता शिश्रिये भूतधात्री ।

Let every shackle be removed except from [riding] horses and elephants; by me who have fulfilled [my] vow, is [now] bound only [my] hair on the head (17)

Man—As the Revered one commands. [*Exit*

Cāṇakya—O King Candragupta, O minister Rākṣasa, say what further favour I should bestow upon you.

King—Is there any thing more agreeable than this ?

Friendship [is formed] with Rākṣasa; we have been likewise firmly established on the throne. All the Nandas again have been uprooted. What further agreeable thing remains to be done ? (18)

Rākṣasa—Still, let there be this—

(*Final Benediction or Actor's word*)

May that [well known] monarch Candragupta having illustrious kinsmen and servants protect the earth for a long time—[the earth] which now being harassed by Mlecchas resorts to the pair of arms of him [Candragupta] who is the King-form of the self-existent God

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१ अमात्ये नेतरि युनो हस्त्यश्वेन प्रयोजनम् । तदिदानीं सहस्त्यश्वं मुच्यतां सर्वबन्धनम् ॥ २ The whole verse dropped. ३ यद्यपरितोषस्तदिदं भवतु ।

म्लेच्छैरुद्विज्यमाना भुजयुगमधुना संश्रिता राजमूर्तेः
स श्रीमद्बन्धुभृत्यश्चिरमवतु महीं पार्थिवश्चन्द्रगुप्तः ॥ १९ ॥

(इति निष्क्रान्ताः सर्वे)

इति निर्वहणं नाम सप्तमोऽङ्कः ।

इति विशाखदत्तविरचितं मुद्राराक्षसं नाटकं समाप्तम् ।

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to whose tusk-end the earth [the supporter of creatures] immersed in the deluge formerly clung, when He had assumed the form of a boar appropriate for the task of protection. (19)

[*Exeunt Omnes*

Here ends the Seventh Act called ' Denouement '

Here ends the drama Mudrārākṣasa composed by Viśākhadatta.

NOTES

Act I

The Mudrārākṣasa opens with two stanzas for its Nāndī (नन्दन्ति देवताः अस्याम् अनया वा, or नन्दयतीति, see Appendix A for more information on this point) which is therefore अष्टपदा (if पद is understood to mean 'a line' or 'a quarter of a verse').

(1) CONSTRUE : ते शिरसि स्थिता इयं धन्या का ? शशिकला ; किं नु एतत् अस्याः नाम ? तत् एतत् अस्याः नाम एव, ते परिचितम् अपि कस्य हेतोः विस्मृतम् ? (अहं) नारीं पृच्छामि न इन्दुम्, यदि इन्दुः प्रमाणं न (तर्हि) विजया कथयतु—इति सुरसरितं देव्याः निह्नोतुम् इच्छोः विभोः शाठ्यं वः अव्यात् । (स्रग्धरा)

In order to understand this verse, the following facts about Śiva and Pārvatī have to be borne in mind. *Śiva* is often represented as having half of his body constituted of a woman's form (the अर्धनारीनटेश्वर form) or having Pārvatī seated upon his lap; he also has the moon resting on his head (hence the epithet चन्द्रमौलि, the circumstances under which Śiva came to place the moon on his head are as follows :—When the Gods and the Asuras churned the ocean of milk, fourteen 'gems' came out of it, one of which was the Hālāhala poison. *No one volunteered to appropriate it; ultimately the simple*-minded Śiva drank it with the result that his throat became all dark-coloured (hence the epithet नीलकण्ठ) and there was an unbearable burning sensation all through the body. In order to allay this, Śiva placed the cool rayed moon in the crescent form upon his head); Śiva also has the heavenly river मन्दाकिनी (the Ganges flows in three courses, one flowing in heaven *as* मन्दाकिनी, *one on* the earth as भागीरथी, *and one in the* Pātāla as भोगावती, क्षितौ तारयते मर्त्यान् नागांस्तारयतेऽप्यधः । दिवि तारयते देवांस्तेन त्रिपथगा स्मृता ॥) upon his head (The heavenly river was brought down to the earth by Bhagīratha to raise his ancestors to heaven, *who had been burnt down to ashes by the sage Kapila who was* charged by them with having stolen the sacrificial horse of their father Sagara. The following verse from Uttara I, summarises the whole story, सुरगिरिपतन्द्यमपुर्निदः सागराम्बरे कपिलदहनागरानुग्राम्निनुव

पितामहान् । अगणिततनूतापं तप्त्वा तपांसि भगीरथो भगवति तव स्पृष्टानद्भिश्चिरादुदतीतरत् ॥ On being propitiated by Bhagīratha, the heavenly river मन्दाकिनी consented to go down to the earth, provided there was some one ready to check on the way her fall down to the earth, otherwise she would be piercing straight through the earth, owing to the *tremendous force with which she would be falling from* heaven to the earth. No god could take up this job, so Śiva, as usual, had to do it, and so the heavenly river first descended down on Śiva's head and thence she flowed on to the earth in a gentle manner. Ever since that time, the सुरसरित् has been resting on Śiva's head). Pārvatī, seated on Śiva's lap, one day found to her *astonishment*, a woman (the सुरसरित्) resting on Śiva's head. So long, she had been regarding herself as the most blessed woman in the world, as she was Śiva's अर्धाङ्गी in the literal sense of the word. But now another woman had appeared on the scene, who had made Śiva her absolute slave as was clear from the fact that she had taken her abode on Siva's head (To place a thing upon one's head is to show one's utmost respect for it. The feudatory chiefs in ancient times, actually used to place the despatch from their Emperor upon their heads before opening it). So partly out of jealousy and partly out of curiosity. Pārvatī asks Śiva, referring to the woman on his head, who the lady was. (Pārvatī calls the lady धन्या, the blessed one, for what greater blessing could any one have, than that of being regarded with such veneration by Śiva, the lord of the Universe himself? There is the implication that Pārvatī was an अधन्या). Śiva full well aware of the fact that Pārvatī was asking him about the सुरसरित्, purposely takes her question to refer to the moon, and as Pārvatī had used the expression धन्या इयं (a feminine form), he replies that the इयं was शशिकला (instead of अयं चन्द्रः) ! Pārvatī then again asks whether the lady was called शशिकला (as the name was rather out of the way) Śiva replies that any way the expression शशिकला properly signifies what she referred to (the word नाम in the second line is used in the general sense of 'an appellation') and blames Pārvatī for having such a bad memory, as she had so easily forgotten what she had known so well ! Then Pārvatī, rather irritated at the denseness of Śiva, says pointedly that she was asking about the woman (नारीं पृच्छामि, प्रच्छ् governs two accusatives; here नारीं is an indirect object, the expression being equal to